

THE CITY CHURCH
AND
ITS SOCIAL MISSION

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THE CITY CHURCH AND ITS SOCIAL MISSION

**A Series of Studies in
the Social Extension
of the City Church**

A. M. TRAWICK

SECRETARY STUDENT DEPARTMENT INTERNATIONAL
COMMITTEE YOUNG MEN'S CHRISTIAN
ASSOCIATIONS

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TO M. M.

WHOSE ZEAL IN SOCIAL SERVICE FINDS ITS
CHIEF EXPRESSION IN THE MAKING
OF A CHRISTIAN HOME

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THE CITY CHURCH

CHAPTER I

THE CITY CHURCH AND FAMILY LIFE

1. The Ideal of the Home and of Marriage

THE strength of American civilization is the home life of her people. Our boast is the sanctity and permanence of the home, and the glory of our opportunities in the Western world is the offer of private home life to every man who desires its blessings.

The state regards marriage as a legal contract or as a status growing out of the contract and throws around it the safeguards of its educational, regulative and protective systems. Christianity views the institution of marriage as the divine method of conserving the human race, and it safeguards the family through its moral and spiritual sanctions. As an interpretation of the thought of God, marriage is a relation between one man and one woman during the life of both the contracting parties, to be maintained as the highest type of love, joy, and mutual sacrifice.

If the ideal of Christianity regarding the family life is properly understood and thoroughly incorporated into the thought of the world, the home will never be displaced as the central agency in the progress of civilization. If the view held by Christianity is correct, nothing is normal in modern life that destroys the integrity or stability of the home, or that takes from it its chief func-

tion in preparing future members of society for their best moral, intellectual and social activities. A study of family life, therefore, involves a study of the forces that tend to strengthen or weaken its foundations.

2. The Relation of Housing Problems to Family Life

The problem of family life in cities is vitally related to the real estate question. A very large proportion of people in cities live in rented houses. It is not true by any means that family life in a rented house cannot be complete, or that children reared in such homes cannot be prepared for the best citizenship; but such life does certainly prove that many comforts and even necessities are denied to a large number of people who contribute to the ongoing of city life.

The significant fact is not that the ownership of a house rests in someone other than the occupant, but in the character of family life that the conditions develop. If health and comfort, morality and peace, efficiency and progress can be secured in rented homes as well as in those that are owned by the people who occupy them, then the question of real estate has little place in a discussion of general family life. But when the question of rented homes is viewed in association with overcrowded tenements, minute flats, unsanitary and poorly constructed buildings; and when the prevalence of such houses is part of a system of greed and neglect contributing to impoverished health, wasted intellect and degenerate morals, then the significance of family life in rented quarters becomes vivid. It is almost a matter of mere conjecture in many of the growing cities of the country how many families are herded in unfit habitations; but

it is a matter so vitally related to morality, education and moral progress that it ought not longer to be left to uncertainty or casual inference.

By far the greater number of persons living in cities, and the larger problems of health, morals and intelligence, are involved in the housing of the poor. In cities with a greater number of tenement houses, families are fewer in proportion to the total population than in cities that do not present the tenement house problem. In overcrowded tenements it is easy for all those evils to flourish whose tendency is to destroy family life. The same destruction comes also from the unwholesome and neglected separate houses located on back streets and alleys, and this form of housing presents a distinct evil in almost all the growing cities in our land.

The state recognizes the importance of the home life of its citizens when it undertakes by governmental action to regulate the influences which surround the home; and there still is much that the state ought to do in order to insure community safety and welfare. The first duty of the state is to establish a building code and a sanitary code, and to require all builders, owners, agents and tenants to conform to a certain standard in matters of ventilation, plumbing, sanitation, crowding, water supply and repairs. Unless the state exercises constant watchfulness in these particulars, there will inevitably be poorly built and overcrowded tenement houses, dilapidated out-houses, unsanitary shacks, inadequate garbage removal, with all the accompanying evils of weakened vitality, immorality, ignorance, pauperism and similar human vices.

Indirect control of housing matters by the state may be attained by adequate police and fire protection, the regulation of public utilities, the proper equipment of the

public schools, playgrounds and public parks, the maintenance of children's courts and reformatories, and the wisest planning for the life and activity of its citizens in the years to come. But perhaps the most noteworthy contribution the organized government can make to the home life of the people is in presenting an object lesson of strict business honesty, unselfishness and a high moral purpose in all the relations it sustains to the people. ✓ A city or a state ought to safeguard its good name with just as much solicitude as a father seeks to leave an untarnished reputation to his own children.

The housing problem resolves itself into the problem of building and maintaining structures where children may be safely born and nurtured; so that they may come into possession of their rights to life, happiness and usefulness. It is at this point that the fundamental duty and function of the city church become operative. Responsibility for another's welfare, love that seeks a brother's good and the Golden Rule in daily conduct are the principles upon which reform is to be projected. If every man practiced a spirit of kindness and brotherhood there would be no housing problem; for the problem that now exists in gigantic proportions grows out of human greed, human neglect, human hardheartedness. ✓ Every church, therefore, that seeks by all means to create a more abounding spirit of human brotherhood is assisting in the elimination of the city's house problem.

3. Marriage in American Cities

The last available statistics show that in the United States there are a total of 31,864,862 persons who are or who have been married, this being 42 per cent of the

population. The average annual number of marriages for four years is as follows:¹

1903	786,132
1904	781,145
1905	804,787
1906	853,290

Inhabitants of our larger cities do not return as large a proportion of marriages as do the dwellers in the country and smaller cities. Professor Wilcox² has shown that in the city of New York 67 per cent of the adult men are or have been married. The cities of Chicago and Philadelphia show each 67 per cent of married men, while the states of Illinois and Pennsylvania show respectively 72 per cent and 73 per cent of married men. The city of St. Louis has 65 per cent of her adult men married, while the state of Missouri has 76 per cent. In California, however, the difference is very slight. The city of San Francisco shows 55 per cent of its adult men married, while the state shows 57 per cent. This would seem to indicate that in California, at least, the conditions making against family life were almost equal in city and country. Professor Wilcox concludes that if the same marriage rate prevailed in the cities as in the country districts of the same state, New York City would have 60,000 more married men; Philadelphia 23,000 more; Chicago 25,000; St. Louis 19,000, and a similar increase would be observed in other large cities. This fact is certainly significant as showing the tendency of a disproportionate number in the cities to refrain from the responsibilities of home life. Whether that fact is also related to other facts, such as the high cost of living, boarding house

¹ The statistics of the Thirteenth Census are not yet available on the subject of family life.

² Wilcox: "The American City," Ch. IV, V.

problems and the prevalence of social immoralities, is a matter to be investigated in each city throughout the land.

4. The Problem of Divorce

The instability of the modern family is indicated by the prevalence of divorce, which is a complex term representing a variety of abnormal conditions each working to the destruction of the home. In order to understand the causes of the disintegration of the home, we must consider three things: First, the disruption of the home as indicated by the number of divorces; second, the cause of divorce; third, the remedy for divorce through governmental and religious interference.

The United States has the unenviable reputation of leading the world in the record of divorce. The number of divorces granted in the year 1906¹ was 72,062. For the years 1902 to 1906 inclusive the number of divorces for all causes was 333,642. These five years show a steady increase in the number of decrees granted. The figures for the five years are as follows: 1902 — 62,480; 1903 — 64,925; 1904 — 66,199; 1905 — 67,976; 1906 — 72,062. During the forty years following 1867 there were 1,274,341 divorces in the United States. The increase year by year for this period was more startling than the aggregate. At the beginning the annual number of decrees was 9,937. But during the forty years the number increased seven and one-half times, while for the same years the general population increased only ninety-nine per cent. In other words, divorce increased more than three and three-fourths times as fast as the population.

In the year 1906 when the United States had 72,062

¹ See Census Bulletin on "Marriage and Divorce," 1906. The returns of the Thirteenth Census are not published at the time of this writing.

divorces, all the rest of the Christian world had only about 40,000. Throughout the United States the number of divorces averages about one to every twelve marriages. In Switzerland, the European republic which most nearly resembles the United States in ideas of freedom and education, the divorce rate is about one to every twenty-two marriages. In France there is one divorce to every thirty marriages; in Germany one to every forty-four marriages; and in England one to every four hundred marriages. In many European countries the influence of both state and Church law is unfavorable to the granting of divorces. But that fact affords little consolation to those who view the disintegration of the American family in the presence of better state laws and better Church regulation than Europe offers its citizens.

The average of one divorce to every twelve marriages in the United States does not indicate the actual condition in certain states. The state of Washington claims one divorce for every four marriages; Montana one divorce to every five marriages; Colorado, Texas, Arkansas, Indiana and Maine, one divorce to six marriages; Ohio, Missouri, Kansas, New Hampshire and Rhode Island, one divorce to eight marriages.

In some cities the divorce rate is much higher than that for any of the states. According to Professor Ellwood¹ in the year 1903 there was one divorce in Kansas City, Missouri, for every four marriages, and in the city of San Francisco, one divorce for every three marriages. If the present condition and rate of increase is an indication of constant tendencies in the United States, we can readily agree with the prediction of Professor Wilcox who estimates that if we continue as we are now going, by 1950 one-fourth of all marriages in the United States will

¹ Ellwood: "Sociology and Modern Social Problems," Ch. III, VII.

end in divorce, and by 1990 one-half of all the marriages will be so terminated.

For the forty years between 1867 and 1906 the divorce rate in the cities was much greater than in the country and small towns; much higher among the native born population than among immigrants; higher among non-religious than among church members, and higher among Protestants than among the Roman Catholics and Jews. Almost two-thirds of the total number of decrees during this period, or a total of 845,652 were granted to wives in suits against their husbands, and in 506,076 cases children were involved in the separation.

The causes of divorce reveal a serious situation deserving the most careful treatment. A few instances of decrees granted for trivial causes may perhaps be found in every city and state, but the real significance of divorce is in the serious nature of the causes that are alleged as the ground for separation between man and wife. The causes stated in the decrees are ranked as follows: Desertion, 38.8 per cent; cruelty 20.2 per cent; adultery 17.4 per cent; drunkenness 4 per cent; failure to provide 3.3 per cent; all other causes both serious and trivial 10.3 per cent.¹

During the years 1902-1906 decrees were granted to husbands on petitions against their wives for causes as follows:

Total for the five years	109,241
For desertion	54,142
For cruelty	13,678
For adultery	29,526
For drunkenness	1,093
For failure to provide	3

Decrees granted to wives on petition against their husbands for the same period are as follows:

¹ "Marriage and Divorce." Bulletin of the Census Bureau, 1906.

Total for the five years	224,401
For desertion	74,018
For cruelty	64,541
For adultery	21,360
For drunkenness	11,942
For failure to provide.....	12,779

The true cause that has sundered the marriage bond may not always be stated in the suit for divorce, and for this reason it is readily granted that drunkenness and unfaithfulness may occur in a larger number of instances than the figures indicate. Desertion may be, and doubtless is, in many instances an alternative statement for unfaithfulness; cruelty and failure to provide may result from habitual drunkenness, and many vices that render marriage intolerable may be implied in the one specific charge entered in the action.

But it is nevertheless true that desertion, cruelty, adultery, drunkenness and failure to provide existed to an unbearable degree in the lives of at least 333,642 married men and women. In other words, during five years 166,821 homes in the United States were unable to endure longer the vice, depravity, brutality and degradation into which they were plunged, and were willing rather to advertise their disgrace to the world than to endure it longer in silence. How many other homes were on the border line of a similar disruption no man living can say. It is certain, however, that a total of one hundred and sixty-six thousand additional homes have been cast upon society's trash-heap since these figures were gathered.

It is of vital importance that the student of American home life understand thoroughly the causes which underlie the appearance of divorce. It is wholly useless to denounce the evil without correcting the conditions which produce it, for if the conditions are allowed to continue, divorce will be the most logical and the inevitable conse-

quence. Unless a remedy is found for the fundamental causes, divorce may well be regarded as the best corrective of violated marriage vows.

Why is there so much desertion by husbands and wives of the home which they have undertaken to build, so much cruelty, unfaithfulness, drunkenness, failure of the material support which the heads of families are expected to provide, so much tragic trifling with holy things on the part of the American home builders? Are we producing a race of degenerates, so that the most sacred institution of our civilization is in danger of complete destruction? Let us inspect the causes which lie back of the complaint.

The first condition which leads to the destruction of the human family is the simple fact of hard-hearted, sinful humanity. Cruelty, desertion, unfaithfulness, drunkenness, negligence, are not to be passed over as mere indications of frivolity and light-hearted conduct. They are sins and nothing can be done to correct them until their fearful nature and consequence are recognized. The remedy must be sought in a change of heart, in a clear-cut and distinct recognition of human responsibility and a definite regard for the dignity of human life. Upon this point the city church has no uncertain mission.

The second fundamental evil whose end is the destruction of married happiness is the unwise choice of life companionship. Many young people have themselves grown up in homes where no emphasis is placed upon love and purity as the foundation of human happiness, and many others have forgotten the instruction when they come to the selection of a husband or wife. Hasty and ill-timed marriages are not able to endure the stress and strain of every-day life. Discontent follows the discovery of uncongenial temperaments; and the absence of mutual

sympathy and cooperation combined with the lack of guiding principles of moral conduct, makes a downfall almost inevitable. The duty of the city church upon this subject is unmistakable and unceasing.

Parents are much to be blamed for the lack of an ideal in the essential facts of life, and altogether too few sermons on the principles of home-making are preached in the hearing of the young. In the churches, whenever preachers make passing references to love, courtship and marriage, a smile of amusement approaching vulgarity passes over the faces of even cultured audiences. Upon these questions American audiences reveal a lack of reverence that does not adhere even to barbarian society. Preachers themselves are often guilty of the extreme folly of referring to love between unmarried persons in a way to produce merriment or contempt. Nothing is more supremely stupid than the disposition to make a joke of these most sacred affairs, and in nothing do preachers and public speakers stand more thoroughly condemned than in thus exploiting the most sacred things of life for the purpose of cheap wit. The duty of the minister is to uphold in sermon and exhortation the sanctity of the marriage bond and the divine nature of human love.

All of us contribute to the conditions which make divorce easy and inevitable when we in any degree sanction a decay of the purely religious theory of marriage and the home relation. Lax notions upon these questions are a sure indication of moral and racial degeneracy. If the choosing of life partners is ever to become as wise and holy as our most serious thought would make it, we must plan definitely for the more adequate instruction of youth in the fundamentals which make happiness possible.

Public and private instruction must be given to show that love is based upon mutual respect, sympathy and co-

operation. Young men and women must be taught to expect the highest blessings of home life only through the development of all the powers of mind and heart. Mutual love and respect must inspire them to the most unselfish and unwearied search for the attainment of the true nobility of life. The Scriptural ideal of marriage is that it is as sacred as the relation between Christ and the Church, and as binding as life itself. When these ideals decay, the home is without security.

A third factor leading to the destruction of family life is found in the industrial conditions under which the modern home is compelled to exist. Hundreds of thousands of homes in America are exploited by mills and factories for the purpose of finding workers. The day has passed apparently forever when the father is the natural and sufficient bread winner for his family. The mother and children are drawn into the struggle for an existence. Thousands of little children know nothing of their mother's care and attention through the day. They are handed over to the day home or the kindergarten while the mother takes her place among the toilers of the nation. Unnumbered homes in every large and growing city are no longer institutions for the rearing of children, but are work shops where children live but receive little love and solicitude.

Unconsciously, perhaps, but quite definitely and surely, men and women grow tired of each other in the fierce struggle which these conditions impose. In too many cases the husband discovers that the attractiveness has gone from the face and character of her who was formerly the inspiration of his life and conduct. The wife likewise too often loses the sense of companionship through the days of toil and drudgery which her husband endures, and admiration sinks to the level of mere toleration or

else gives way to complete dissatisfaction. Especially is this true when husband and wife toil together in the same shop and see nothing ahead of them through the days but weary bodies, unattractive homes, unrealized ideals, and a constant giving away of their better natures.

The unyielding labor conditions of the time give little opportunity for the proper disposition of leisure hours, and have no regard for the congenial delights of home life as an asset in business. The logical reactions of an overworked body and a flagging mind are drunkenness, brutal sport and gratification of the animal passions. Without a doubt the sanctity of the marriage bond does often survive the unnatural burden put upon it by modern industry, but too often it snaps under the strain. If the home is to be preserved as the nation's chief agency in education and morals, labor conditions must be rendered more human, more sympathetic, more brotherly.

The decay of the home accompanies all forms of unemployment. Religion and morality in any vital form can scarcely be said to exist except in that portion of society which finds continuous employment at congenial, useful and adequately compensated labor. The home is the first institution to suffer from the failure of the essential virtues of manhood. From the ranks of the unemployed and the unemployable come the tramps, beggars, and the parasites of society; it matters little whether the non-working classes are extra-poor or ultra-rich, the results are the same.

A fourth factor in the modern conditions favoring divorce is the increasing independence of woman. In America above all other countries of the world, the rights and privileges of women are coming to be recognized in politics, professional life, education and commercial activities. In the enlarging complexity of American life,

woman is demonstrating her ability as an efficient and thoroughly competent colaborer with man. It is perhaps true that these opportunities for a wide career have caused some women to become dissatisfied with the routine of household drudgery and child-bearing. But it is no less true that it has produced an impatience with the brutality and stupidity of men who attempt to exercise lordship over them. It is inconceivable that women should be forever pleased with a home life that makes no provision for their culture and ethical ideals, and that permits no exercise of their social instincts or executive powers. The progress of woman has equalled, if not excelled, the advancement of man, and the modern home must be adjusted to meet the fact. Many a woman to-day will seek the relief offered by the divorce court rather than submit in silence to the uncongenial and cruel life which fifty years ago would have been accepted as a part of a "common lot." All that is good in the "woman movement" of the day, and that is much in every direction, must be embodied in the desire to strengthen the home and make it equal to the demands of an enlarging civilization. If the agitation for larger rights and privileges of women results in increasing the nobility and unselfishness of men in the home relation, it must be accepted as an element of good, and divorce growing out of the fact must be accepted as a prophecy of a better day.

5. Methods of City Church Activity

It is the duty of the church to cooperate with political and educational agencies to reorganize the home in the light of all the facts and forces which are playing about it. Regulation of marriage and divorce should be attempted in the following directions:

(1) Marriage itself should be more difficult, more serious and religious, and those who are about to enter upon it should be required to weigh its consequences. Secret and runaway marriages should be discouraged as childish trifling with the most important issues of life. Ministers and magistrates should be penalized before the law for solemnizing a hasty, thoughtless marriage contract. There should be more stringent requirements regarding the publication of license and the banns; and inquiring into the health, morals and past life of the contracting parties. All this should be done in the interest of the sanctity of the home life which in theory has always been advocated by the Church. It is stupidity bordering on crime to speak of the divine relation between husband and wife and to bewail the prevalence of divorce, and yet make little or no attempt to acquaint young people with the serious nature of the step which they are contemplating. That there is a crime in this matter has been recognized by some of the advanced states of the Union in their laws forbidding marriage to persons afflicted with disease resulting from social vice, and those habitually criminal or morally degenerate.

(2) There should be a more serious and thoughtful regulation of the act of granting divorces. The average time which a court spends in hearing evidence and getting at the facts upon which decrees are granted is said to be fifteen minutes, which is in itself an indication of the thoughtlessness with which we regard a living tragedy. The state as a party to the marriage contract should be present in the person of attorneys and should have the right to produce witnesses and conduct cross examinations in every divorce suit. If criminal conduct is alleged as a ground for divorce, the suit should be transferred to

the criminal court and the evidence sufficient to grant divorce should be competent as evidence in a criminal suit. The granting of divorce should not be the end of the matter, for the dissolution of the home is an injury to the most sacred institution of the state, and one who offends against its safety and integrity should be held by the court as an enemy of its peace and dignity. The matter should not be ended until the court sentences the guilty party to suffer the penalty fixed by law for his offense. The individual church also should require the guilty party in a divorce proceeding, if a communicant, to answer to its law and discipline.

(3) The Church and the state should cooperate in regulation of the privileges of remarriage after divorce. If the guilty party is not allowed to remarry, it is a serious question whether or not the innocent should be granted the right. If the guilty is forbidden the right to remarry, it is withheld either as a punishment for the offense which led to divorce or as a presumption of marriage which the offense has not wholly annulled. If marriage is withheld on the theory of punishment, it is clearly a confessed failure in producing the desired result in amendment of life, for it leads to greater laxness of morals by removing from the guilty any motive of restraint which he previously held. If the presumption of continued marriage is true of the guilty, it is true also of the innocent, and remarriage in either case is only a legalized form of bigamy. The city church has a clear obligation to help in the formation of a public conscience upon the rights of marriage after divorce.

But granting that the status of divorced persons is a question upon which difference of opinion may well exist,

it is possible so to regulate remarriage as to prevent much of the scandal associated with it.¹

Licenses granting new marriages to divorced persons should state the facts of a previous contract and the method of its termination, and should publish these facts in the interest of general education. Continued failure of the states to reach a satisfactory solution of the evils of divorce should be sufficient ground for Federal regulation, for "the Nation is the Home writ large."

The city church has a wide and unusual opportunity for far-reaching usefulness in educating its young people in character building, in the sanctity of marriage and the divine nature of the home, thus preventing the failure that awaits so large a number in future years. The home can never be protected through legislative action and coercive regulation alone. The law is an invaluable agency, but not a substitute for character.

Church and state should cooperate in securing uniform legislation on all the more important phases of general family life and should carry on a ceaseless campaign of education in order to solidify public sentiment and conscience on the matters at issue. Through the Federal Council of the Churches of Christ in America, through Governors' Conferences and other national and international organizations, and through the bulletins of the Census Bureau, invaluable information is being secured and sent broadcast throughout the land. Our duty is plain and unmistakable. It is nothing short of the

¹The laws of the state should require a large interval of time between divorce and a subsequent marriage, and should require proofs of an amendment of character before a second license is issued. If a previous marriage has been terminated because of cruelty, drunkenness or immorality, what security has the state against a repetition of the failure to maintain the home if these vices still exist? The only protection of the home is the character of the home makers, and the state is surely within its rights when it safeguards its institutions against self-confessed failures.

creation of the type of family life that will stand the test of our complex modern society and produce the citizen which the new world is demanding.

6. Methods of Investigation

Groups of studious men and women under an experienced leader should undertake the serious study of the problem of the "City Church and Family Life" in the local community. Two supplementary methods may be pursued.

(1) *From documents and records.* Every city church worker should be familiar with the bulletins of the census on population; reports of city boards of health, building commissioners, boards of education, boards of trade and similar commercial organizations; reports of charity organization societies; bulletins of state bureaus of vital statistics; proceedings of church annual meetings, and city mission boards, digests of state laws, municipal charters and ordinances, special publications and the daily newspapers.

These sources will reveal facts which church workers wish to know, e. g., the number and size of families in the state and in the city; the population included in family homes; the migration from country to city, and the special advantage, or disadvantage, offered by the city to home builders; the effect of wages and rents upon separate home life; the ratio of marriages, births and deaths in country and city population; the occupation of heads of families, and the duration and termination of married life. These facts, entered upon cards and kept for ready reference, will suggest the answer to the question: *Is the Church adapting its activities to meet the needs of the family life in the city?*

(2) *From the first hand investigations of local condi-*

tions. In the pastor's study or in the central office from which the investigations are conducted, cards should be prepared upon the following items, which should be answered upon blank lines: Name and address of the person about whom the information is desired; married or unmarried; how the marriage was terminated; age; occupation; wages; rent; living in separate home, boarding house, tenement or apartment; number of boarders or lodgers occupying the house or apartment; number in one room; material and condition of the building, whether a separate house or apartment taken as a whole; the general sanitary and health conditions of the house, yard and neighboring streets.¹

The pastor or the leader of the group making a study of conditions should give those cards to intelligent persons to conduct the investigations. To make the work of gathering facts profitable, skill, patience and a well-developed social sense are necessary, but the difficulty of the task need not render valuable results impossible. Classes should be organized under competent leadership to study how to make community investigation, and to avoid the useless waste which has attended the ordinary church census.

After the cards have been returned, the problem will arise as to the interpretation to be put upon the facts contained in them. Here also patience and a social sense are necessary. Among the matters of importance which a thorough reading of the cards will reveal, the following will be of greatest significance.

(1) The disproportionate number of unmarried young men and women in the city who are living apart from the influences of the home. How this fact stands related

¹ Sample cards for investigating conditions may be obtained from the author or from the National Housing Association at 105 East 22nd St., New York City.

to other facts, such as the cost of living, transportation, amusements and recreations and social immorality, will become evident upon further study.

(2) The advance of the tenement, apartment and boarding house upon separate home life in growing cities. Corollary: *If the home disappears from the future American city, what will be the product of its substitute in patriotic, law-abiding and liberty-loving citizenship?*

The gathering of facts will be mere child's play unless they are turned to practical service. The city church may be of service to the family life in the following directions:

(1) Sermons from the pulpit upon the value of character rather than circumstances as the foundation of permanent home life.

(2) Public education through lectures, newspapers and class study of the conditions surrounding tenements and boarding houses, and the creation of sentiment favoring separate homes for all married persons.

(3) Cooperation with public officials to insure the erection and maintenance of all buildings for human occupancy in strict conformity with laws governing land and room crowding, ventilation, fire protection, sanitation, health and education; and the encouragement of landlords and real estate agents to build and maintain homes, not merely houses for rent.

(4) Education of married persons and those about to be married in the divine beauty and design of the human home, and the sin which lies in its destruction. This can be done through the pulpit and through classes in the church organized for the study of general family life.

(5) Employment of members of adult Bible classes, women's societies and young people's societies as friendly

visitors, leaders of clubs and home makers' meetings.

(6) Utilizing the church plant, and the energy and financial ability of church members, for more religious activity than the usual services of worship and devotion. In the absence of other sufficient agency, the city church ought to be a neighborhood house where the benefits of a well-organized and supervised home are extended to all the homeless men and women in its community.

(7) Cooperation for the sake of economy and efficiency with other organizations, such as the Young Men's Christian Association, the Young Women's Christian Association, the Charity Organization Society and the Home Improvement Association. An interchange of speakers and lecturers and the use of a common exhibit, will be profitable.

Reading List

Wilcox: "The American City," Ch. 4, 5.

Bosanquet: "The Family," Part II.

Patten: "The Social Basis of Religion," Ch. 13, 14.

Ellwood: "Sociology and Modern Social Problems," Ch. 3, 7.

Devine: "The Family and Social Work."

Rauschenbusch: "Christianity and the Social Crisis," Ch. 5.

Bulletins of the National Housing Association, 105 East 22nd St., New York City.

Report of Charity Organization Society, New York City.

Reports of Thirteenth Census on Social and Economic Conditions of Family Life.

Questions

1. What is the central institution of society?
2. What are the legal definitions of marriage?
3. What are regulations concerning marriage in the state in which you live?
4. In what does the Church ideal of marriage differ from the state ideals?

5. How many married persons are there in your city?
6. How does this number compare with the total number of married persons in the state?
7. What proportion of married persons in your city live in their own homes?
8. What are the figures of your city, of the families living in boarding houses and tenement houses?
9. How does the separate home influence the health and morals of children?
10. Discuss the relation between social health and the housing of the people.
11. Enumerate the duties of city government in housing reform.
12. What should be the attitude of the city church toward housing matters?
13. Have you collected reliable facts concerning divorce in your city?
14. Why is divorce a city problem?
15. Compare the facts of divorce set forth in this chapter with the returns of the Thirteenth Census.
16. What are the causes of divorce discovered in your research?
17. Discuss the general causes of divorce.
18. What is the place of the Church in the correction of the evil of divorce?
19. What regulation of marriage and divorce should be attempted by the Federal Government?
20. Is your church adapting its activities to meet the needs of family life?

CHAPTER II

THE CITY CHURCH AND PUBLIC CARE OF CHILDREN

I. General Value of School Systems

AMERICA boasts of no institutions more worthy to exist than her educational systems. Free republics cannot survive if the education of the youth is neglected, and liberty is a shallow pretense unless it is based upon the general intelligence of all the citizens.

In relation to national home life the school systems furnish the essential standard of worth. If the schools supplement the homes, if they tend to render them permanent and to enlarge their function, then their place is secure. If they become a substitute for the home, an enemy to it, or even an involuntary agent in its dissolution, they become a disintegrating agent of questionable value to modern life.

2. The Kindergarten.

The kindergarten is the first of the school agencies to make an appeal to the life of the child. In theory, the kindergarten attempts to give the little child complete self-expression and self-adjustment. A combination of play and work is necessary to a perfect unfolding of child nature. If it were possible for every child to have a due proportion of a mother's care and companionship, and

to have all its little companions under the mother's directions, there would still be a valuable work for the kindergarten to perform in guiding mental growth through a well-arranged system of gift work, and stimulating moral activity by means of social contact with various classes of children.

Very few parents, however, are able to give their children the complete moral training modern society demands. The character of the home itself is not adapted to the full round of training our complex civilization makes essential. Few homes can provide the equipment for manual and art work, or can yield the space for games and plays imperative in childhood. Even if parents could give the time and thought and money to the preparation of the home to meet all the wants of childhood, there would still be the demand for technical training in child psychology and social life which the kindergarten provides. All the arguments, indeed, which justify the public school apply also to the kindergarten.

But the justification for the kindergarten should not be an apology for its evils. The ease with which children may be sent away from home to secure early training and play and find associates, renders some parents indifferent to the kind of home which they secure for their children. The tenement and cheap apartment house create a demand for the kindergarten; but the kindergarten, by providing a playground, protection and instruction for the children, destroys one of the chief arguments for abolishing the tenement and apartment as substitutes for the separate home. The only apology for the tenement is that it provides a temporary dwelling, while the heads of families are getting ready for home life. The kindergarten tends to make the tenement permanent. If some other agency, charitable or benevolent,

takes care of the children, why should landlords and real estate speculators be concerned about smaller houses that yield less profit? No one can censure real estate brokers if they take a toll from public philanthropy.

The kindergarten is rendered further necessary in modern life because out of many homes both father and mother, as well as older children, are employed at the task of working for the family support. No longer is the father the sufficient bread-winner of the household. Kind-hearted benevolence or state funds may supply the need by caring for the child, but here again it may be true that one of the strongest reasons for keeping the mother at home is removed, and her presence in the mill is no longer considered a calamity to the family. Who can blame employers of labor if they also demand a toll from philanthropy or public taxes?

The kindergarten is a good thing when it fulfills its purpose to socialize the play and work of childhood, and when it is utilized for the training of children according to their developing traits and characters. It affords one of the best opportunities for the study of child nature and the application of pedagogical theories. But if it is merely an experiment station, it may become a menace. If it unfits children for the duties of their home, it may be a hindrance rather than a benefit. If it weakens the influence of the home upon the children, it has no justification in a well-ordered society. If it is to be recognized as a permanent factor, the kindergarten must strengthen home life and deepen the bond between parent and child.

3. The Public Schools

It is not possible for the home to perform the whole duty of preparing future citizens for life in a democracy. The public school must undertake a large part of the

task, not as an appendix to the home, but as sharing the same ideal and purpose, yet having a distinct function.

In order to meet the needs of national life, the benefit of the schools must be extended to all the children. There are about twenty-five million children of school age in the United States, and less than twenty million are enrolled in the public and private schools of the nation. Out of the remaining five million very few will ever enter school of any kind of grade. The average attendance of the entire school population is eighty and one-half days in the year. The census of 1910 shows that there are 5,517,608 persons in the United States ten years old and over who are unable to read and write. Of this number 1,535,530 are native white, 1,650,519 are foreign white, and 2,331,559 are colored. A much larger number can barely read and write. The proportion of illiteracy among the colored population is 30.5 per cent.¹ In view of these facts we can say concerning the educational situation of our country: "There remains yet very much land to be possessed."

The enrolment of children in public schools is distributed in numbers and per cent throughout the United States as follows:²

<i>Division</i>	<i>Numbers</i>	<i>Per Cent School Population</i>
North Atlantic	4,216,879	69.93
South Atlantic	2,573,386	69.07
South Central	3,813,989	68.38
North Central	5,981,989	74.42
Western	1,227,609	74.70
Total United States	17,813,882	71.30

In 1870 when the common school system began to be

¹ Report of the Commissioner of Education, 1911, Vol. I. Introduction by P. P. Claxton.

² Report of the Commissioner of Education, 1911, Vol. III, pp. 690-692.

general throughout the country, the per cent of school population enrolled was estimated as follows:¹

The United States	61.45	per cent
North Atlantic	77.95	" "
South Atlantic	30.51	" "
South Central	34.17	" "
North Central	76.87	" "
Western	54.77	" "

From these tables it is evident that while the United States as a whole during the past forty years has increased its school enrolment about ten per cent, the South Atlantic states have more than doubled, and the South Central states have just doubled their enrolment. The North Atlantic group during the same period has decreased in enrolment 8.02 per cent. During the last ten years there has been a marked increase of interest in the subject of education in our country, evident from such foundations as the General Education Board, the Carnegie Foundation for the Advancement of Teaching, the Russell Sage Foundation and the Jeanes Fund. Public appropriations for education and the training of teachers has also advanced 140 per cent over ten years ago.

Nearly all the states of the Union have given serious attention in recent years to the matter of compulsory attendance of every child of school age in the public schools during a specified number of years. In this movement, says Dr. Claxton, Commissioner of Education: "One can see clearly the temper and the more or less unconscious educational philosophy of the people. They believe not only that every child has the right to opportunity, but they believe more specifically than ever before that the state has a definite right to protect itself from the

¹ Report of the Commissioner of Education, 1911, Vol. II, p. 692.

dangers of ignorance.”¹ But notwithstanding these evidences of enlarged interest in education, we are yet very far from meeting the needs of young people for thorough preparation for life.

The average number of days of the school year in the United States is 157.5. But the yearly school period varies from 193 days in Rhode Island, 184 days in New Jersey, 184.7 in Connecticut and 186 days in Massachusetts, to 140 days in Virginia, 144.4 days in Georgia, 130 days in Tennessee, 125 days in Kentucky, 119 days in North Carolina, 151 days in South Carolina, and 165 days in Arkansas.²

The United States spends in the education of every child attending school an average of \$27.85, but the variation above and below the average is significant. New York spends \$40.91 in the education of every child, Massachusetts \$36.08, New Jersey \$37.63, Pennsylvania \$30.80; while Texas spends \$16.16, Louisiana \$19.65, Virginia \$19.50, Arkansas \$10.65, Kentucky \$14.81, Tennessee \$10.12, Georgia \$10.70, Alabama \$10.65, North Carolina \$7.16, Mississippi \$10.20, South Carolina \$6.93.³

In schools that are poorly equipped we place teachers that are poorly paid. In eleven states the salary paid to teachers is less than \$400, in eight states it is less than \$250. Furthermore a large number of teachers are men and women under 21 years of age, and in some of the states twenty to thirty per cent of the teachers are new every year.⁴ We have failed to make the work of teaching a dignified task worthy of the serious attention of our strongest men and women as a life calling. The Bureau of Education estimates⁵ that less than half of

¹ Report of the Commissioner of Education, 1911. Vol. I, p. 17.

² Report of the Commissioner of Education, 1911, Vol. II, p. 696.

³ Ibid. Vol. II; page 705.

⁴ Ibid. Introductory.

⁵ Ibid. Introductory.

the children of the United States complete more than six grades of the common schools. After they drop out of school it is highly improbable that many of this number make any further advancement in literary culture or scientific knowledge. They take their place among those who struggle for a commonplace existence. It is also estimated that about twenty-five in a hundred enter the high school, and that less than eight in one hundred complete the full four years of the high school course. Furthermore, out of the four or five million young men and women of college age, only about 200,000 are enrolled as students. These facts are eloquent with suggestions to the city church and its allied organizations. As long as these conditions prevail, there will be need of night schools, training classes for technical instruction, literary societies, reading clubs, debating clubs and other similar supplementary work through voluntary agencies.

Bearing in mind that an average of only 80 per cent of children of school age in the United States enter the common schools, and considering the further fact that 50 per cent of those who enter, leave school before they complete the sixth grade, we are in a position to estimate the tremendous error we commit in failing to utilize fully our public school plants in the preparation of efficient citizenship. We fail to get full value out of our investments in public school buildings, unless we put enough money in the schools to equip them properly for their task. Having done that and having secured teachers and a course of study adequate to the demands of modern education, we should then make attendance upon the public schools compulsory. A large percentage of illiteracy will always be observed when attendance at school is purely voluntary. It is an observed fact also that compulsory education reacts upon the management

of the schools and is a direct stimulus to school directors to provide better seating, better heat, light, ventilation and sanitation, better library and recreation facilities, better discipline and a system of instruction adapted to the requirements of life.

We have observed the necessity of improving our common school system upon three points, namely: the number of children enrolled, the length of the school session, and the material equipment of the school. But the improvement in these particulars even to the point of perfection does not exhaust the problem of efficiency of the common educational system. The entire spirit and purpose of school instruction must be enlarged to meet the demands of our complex national life.

It is necessary for us to consider carefully how our public schools may meet the demand for moral and social life. We often hear the statement that the public schools make a valuable indirect contribution to the moral life of children by merely bringing them together in common association with common duties. This is true; children learn many lessons in right conduct and self-control on the playground, on the streets to and from school as well as in the classroom. But that which is incidental and largely involuntary should be a deliberate and clearly defined purpose of the school. There is no reason why morals and religion should not be taught in the public schools. A perfunctory reading of a few verses of the Scripture and a hasty repetition of the Lord's Prayer is not necessarily a religious exercise, neither is the religious function of the school discharged with even the best performance of this initial duty. It is much more important to have the Bible in the lives of the teachers than it is to have the teachers read the Bible in the schools. The

first requisite of every well-equipped school is a corps of teachers of the highest integrity and strictest morals.

Young men and women who plan to undertake the work of teaching should enter upon their life task with a profound conviction of the mission upon which they are sent. A rare avenue of service opens before the teacher, and that service embraces nothing less than training future citizens in moral character and stability.

A system of ethics should be taught in every grade beginning with the first in the grammar school, and the unfolding spiritual life of the child should be as carefully nourished as the unfolding mental life. We deny our belief in the unity of individual life when we practice a contrary course. If our children are able to understand moral instruction in the Sunday-schools, they are also able to understand moral instruction in the day schools. Religion is an essential part of a normal life, but we have projected our public schools on the assumption that our children can develop normally without regard to religious instruction. We have accustomed ourselves to suppose that religious teaching is synonymous with denominational propaganda, and for that reason we have assumed that children are unable to understand the meaning of religion. What they are not able to understand is why we teach two wholly different standards of life and character. For thirty minutes on Sunday, we teach the value of peace, forgiveness of enemies, forbearance, strict adherence to truth, love and worship. For thirty-five hours through the week, we teach the glories of war, the heroism of wholesale slaughter, the necessity of self-assertion, the stirring delights of revenge, the patriotism of the shrewdly selfish, and the amiable weakness of the forgiving and loving. We subject our moral and reli-

gious ideals to an enormous strain when we thus overload our day school instructions.¹

We let pass the plastic years of childhood with slight emphasis upon the normal social relations which children can in no wise escape either during the school period or in active life. In the schoolroom the children are constantly warned not to talk, not to give aid in recitation, not to receive aid in their own tasks. Perhaps there are good reasons why these injunctions are necessary. But our scheme of repression logically followed means nothing less than the extinction of the most essential social virtues. Something better should be done with our fundamental instincts than to use them as occasions of punishment.² Our schools ought to be able to find ways and opportunities for children in the actual work of the schoolroom to talk, to receive and give aid, and their fitness for promotion should be estimated in part upon the advancement they manifest in these directions.

Beginning with the first grade of the grammar school and continuing throughout the course, place should be found to teach children the debt they owe to the city in which they live and the contribution they make to it. The inductive system of Froebel and Pestalozzi should be enlarged to include the city police and fire protection systems, the water works and street cleaning departments, the public service utilities, the charitable and benevolent institutions, the laws of health and the agencies of home improvement. To say that children cannot understand or appreciate these matters is to put slight estimate upon child intelligence. To say the least, children are as well able to understand these facts and to relate them to their lives as they are to grasp the significance of fairy stories and the abstract rules of rhetoric.

¹ See Herbert Spencer: "The Study of Sociology," p. 162.

² Wilcox: "The American City," pp. 104-105.

During these early years also should begin a carefully planned scheme of instruction in sex education. We cannot begin too early to fortify the mind and character of young children against the evils which threaten their moral and social integrity, and at no period of life so well as in early childhood can we begin to uphold the beauty, dignity and joy of a life of purity, self-control and regard for others. It is the part of wisdom to turn our tendencies of habit formation into allies of strength and purity. The difficulty and delicacy of this task should not be greater than the teacher's fitness for the position he has assumed toward the child's life. School boards should inquire carefully into the qualifications of the teachers for this part of their responsibility.

4. External Conditions that Nullify School Instruction

The instruction during school hours is often weakened or altogether destroyed by the attractions of the street. The sights, sounds and odors, the general movement and activity on the streets, have a profound influence on childhood, and being more impressive than the common drudgery of the school, they create a greater interest and stimulate a greater zeal in the mind of the child for an actual share in them. The life of the street is far more fascinating and therefore to the child more desirable than the dusty blackboards, dingy maps and charts, awkward benches and strict discipline of the schoolroom. To complete our educational system we must in some degree correlate the school and the street, and harmonize both agencies in the production of character.

On the street the child sees the passing throng of people who, to him, are in possession of happiness in grown-up freedom. He gazes in the shop windows and reads

the mottoes on post cards, he feasts his eyes on the pictures in the illustrated magazines displayed at news-stands, and he thinks these are the matters of chief concern. He examines the flaring posters on billboards and learns faster through his eye than he has ever done through his ear. He walks through the alleys and receives suggestions through his physical senses which completely dominate his growing faculties. The net result of his life on the street is to persuade him that the things of value in the city are the pleasures, delights, spectacular success, and commercial greed which are most prominently advertised before his eyes. The streets are full of opportunities for wasteful indulgences and immoral gratifications, and unless the home and the school learn to turn these agencies into positive forces for the strengthening and enlargement of life, children will continue to pay the forfeit of our abstraction and neglect.

Outside of the limited number of supervised playgrounds, organized boys' clubs and social settlement activities, the children of our cities are left to their own inventions or to commercialized agencies for their amusement during idle hours. The axiom of Froebel that children realize their powers in play, is certainly not true of children who play in back alleys or on vacant city lots. Play in the alleys is an exceedingly difficult and half-hearted affair and the effect upon children of play under such conditions is dissipating rather than constructive. Alley or street play allows nothing to be brought to completion, nothing to be carefully designed and executed according to recognized rules, and its results are seen in the evil psychology of an uncertain mind and an unrealized desire.

Little can be said in apology or justification of commercialized amusements so far as they touch the lives of

children. They are maintained for the purpose of harvesting the children's pennies, not the building up of child life in the community. It is possible to discover a potent influence for good in the educational features of five-cent theaters, and their educational value should be more carefully conserved by the common school authorities. But for children they have little value either as recreation or amusement under the present business management. Children need not that someone else should exhibit a play for their benefit, but that they themselves should get in the game. A good supervised playground in the open air with ample space and equipment is of more value than all the moving picture shows in the city.

We may as well confess, however, that the commercialized picture show is a permanent feature of modern city life. Our duty is to estimate its attendant evils and to safeguard its possible benefits. The activity of National Boards of Censorship should be augmented in every city by committees representing the Church, the school, and the juvenile court, in order to prevent the exhibition of immoral pictures and indecent vaudeville, and to reduce the dangers that collect about the theaters. Certainly the better sense of the community should protect the children who are put upon the cheap theater stage on "Amateur Night," now so popular in the cities. The amusement-loving instinct has descended to its last depth when it receives the little five-year-old boys and girls before the footlights with loud laughter, thunderous applause and shrill cat-calls of delight.

5. Demand for Information and Classification

Nothing is of more importance to the nation than the welfare of its children, yet we know less about our children than we do about dairy herds, wild horses, and unre-

claimed swamps. We know in a general way that 80 per cent of the children of school age are enrolled in the public schools and of that number 50 per cent leave school before they complete the fifth grade. But we do not know how many retarded children there are in the first five grades of school, nor how many neglected, dependent and delinquent children there are in the United States. Information on all points bearing upon child life, however, may be expected in future years from the Children's Bureau recently authorized under the Federal Government.

Problems of child life are not answered by simply enrolling a child in the public school. The health, heredity and home relation of the child may be such that attendance upon the public school is positively ruinous. Special treatment is required in thousands of instances before the child will be able to associate with normal children. The strictly normal child is very difficult to describe, for "normal" is the term used to designate the average abilities of large numbers of children. Three classes determine the average, the bright or forward child, the dull or retarded child, and the moderately capable child. The unusually bright child may receive damage to its health and morals by forced association in the class room with the child of average ability, and may never learn to exercise its best powers of work and concentration. The child of backward tendencies may receive damage by the constant prodding to force it beyond its ability. The injury to both classes of children will continue until some method is discovered to deal with each child according to its own natural gifts.

6. The Retarded Child

It is with the retarded child that special treatment is

most needed. Retardation may be either physical, mental or moral, but whatever its fundamental cause, the result to the child is equally destructive. Children with physical defects may early become backward in mind or delinquent in morals, and children delinquent in morals may just as readily become mentally or physically deficient. The treatment of such children must therefore be in the light of the predominating cause of their deficiency. If, for example, a child's mental backwardness is caused by his physical weakness, his body must first be cured. If his morals are the result of mental retardation, the predominating evil is mental, and must receive the first consideration. But it is with children as it is with adults; life is a unit, and all the forces of life must be directed in the right channel before the best achievement is possible.

Nation-wide interest was aroused in the subject of retardation in public schools by the publication through the Bureau of Education of a Bulletin on "Elimination of Pupils from Schools," prepared by Edward L. Thorndike of the Teachers' College, New York. This Bulletin was followed by a book on "Laggards in our Schools" by Leonard P. Ayres, of the Russell Sage Foundation. These two pioneer works have excited the attention of teachers and superintendents in every state and the case of the retarded child is receiving scientific treatment. The duty of the city church is growing with increased information on the subject. For by the law of unity the moral life can only receive tone in the midst of its physical and mental associations.

7. The Wards of Society

Society is directly responsible for the children who for any reason are more or less helpless in the struggle for life. Orphans or half-orphans, cripples, mentally and

morally deficient children, abandoned and neglected children, are the special wards of society. It is impossible for them to take their place among normal children in the schoolroom, at work or at play, without receiving further injury and being still deeper plunged into helplessness.

The treatment accorded to children of this class is often without attention to their common school education, or without due regard to the position many of them are qualified to fill in life. The problem of their education is complicated with the artificial home life that is provided for them. The time-honored method of dealing with the children of this class is through county poor houses, orphan asylums and children's homes. The poorest possible substitute for a family home is the county poor house. Many of the more advanced states have, during the last thirty or forty years, withdrawn children entirely from poor houses, where through association with adult and confirmed paupers, the children suffer the absolute defeat of every impulse to an honorable and competent career. There is no argument that justifies the continuance of children even of pauper parents in county almshouses, and their removal from such institutions cannot be too promptly demanded by the awakened philanthropic conscience of the state.

Some of the institutions specially created for the care and training of orphan children are as nearly a complete substitute for the home as can be expected. A noteworthy example is afforded by the New York Orphan Asylum, in which, by the system of cottage homes, home mothers for small groups of children, and a carefully wrought-out plan of study, work and recreation, the attempt is made to prepare children for normal life in the community. But Dr. Reeder, Superintendent of this Orphan Asylum, says that

the best institution is not as good as an ordinary home.¹

Many of the children's homes throughout the land, supported by denominational gifts, state appropriations or benevolent enterprise, perform a commendable service in the care of the dependent orphan. But their weakness, too often manifested, is in their failure to provide the children an adequate training for the duties of life or to place them in private families where their development would be more nearly normal. The idea of home placing is to be found in perhaps all of the orphanages, but the method of finding the home and insuring the child's best welfare is often defective. The evils attendant upon the placing or boarding of children in homes are so insidious and so tragic that misplacing them is little short of a criminal act. Injury often results from a simple misfit even where no improper motive or harsh treatment can be charged to the family receiving the child. The temperament, physical and mental disposition, and, as far as possible, the heredity of the child, should be known before it is placed in a home, and a home that meets the need of a child should be the one selected. The child should be fitted to the home and the home to the child before it is given over to the care of foster-parents. For a number of years before his death, Dr. Bernardo had constantly under his personal care, from eight to nine thousand orphans in good homes in England. A sufficient number of good American homes can be found for all needy orphans in our land if they are intelligently sought after.

Some other agencies for placing children assume that when they have selected a home with reasonable care and have assured themselves of the honorable motive of the family receiving the child, their responsibility ceases and

¹ R. R. Reeder: "How Two Hundred Children Live and Learn."

the final good has been done for that child. Just for this reason a child drops out of sight and its future is a hidden mystery. Constant visiting, correspondence and friendly cooperation should be maintained between the agency and the foster-home in order that the best results may follow.

The annals of suffering orphans have never been written; but on occasions when unusual cruelty arouses the neighbors to action, the court lays bare a part of the story of slavery and hardship some misplaced children endure; but even then the agency that placed them out does not always heed the call for a change of methods. Society's wards will continue to be exploited until a high degree of social intelligence controls the system of child placing.

There are still living in our land kindly disposed persons, such as superannuated preachers, disabled school teachers, and women whose families no longer demand their whole attention, who are spending their declining years in the "sweet charity" of finding homes for orphan children. They visit churches and gatherings of religious people and take collections to assist in their labors, and they solicit funds from door to door to help in "God's Work," in providing homes for helpless waifs. Their motive may be beyond reproach, but the results are often the same as if they were bent on the deliberate destruction of child life. Without proper knowledge of the matters in which they are dealing, with no adequate system of visiting and supervising the children placed out, and with little conception of their duty beyond finding an open house for a child, they continue their task in a spirit of thanksgiving for a good work accomplished. Their zeal is commendable and their purpose is unchallenged; they seek to give a child a home, but too often they give a household a servant without wages. Too often these self-appointed

agents unconsciously lend themselves to the work of separating an unwelcome child from its mother, or of shielding the black designs of conscienceless physicians, or of playing into the hands of men whose design is to protect their own names from censure. The Church is the guardian of the sacred rights of childhood, and the helpless wards of the community ought at least to claim a place in the prayer life of every devout follower of the Lord. And intelligent treatment should be a part of the answer to the prayer.

8. Feeble-Minded Children

No one knows how many mentally deficient children there are in our land; the pathetic total can only be imagined from the partial records of public and private institutions, and from the number one sees in visiting the homes of the community. The presence of feeble-minded children in the homes with their parents and other children is too delicate and sacred a matter to be carelessly spied upon. If the afflicted child can be protected in the home and the other children are not affected by its presence, there is little need for social interference. But the sad fact is that very often the most unsafe place in the world for the feebly gifted child is the family home. The duties of the parents do not allow them to give entire time to this one member of the family and without technical knowledge the special training needed cannot be obtained in the ordinary home. The afflicted child is a constant menace to the safety of the home and its own condition is aggravated by the presence and conduct of other children. On the streets and in the school the child is constantly irritated by the teasing and malicious sport of others, and in the presence of those who love it best, the afflicted one's estate grows worse.

Few of the states have made provision for the special care of feeble-minded children. In most of the states the only public institution for their care is the county almshouse, which a charitable judgment can only regard as a living grave. The most satisfactory treatment is in specially equipped homes where care and custody is afforded them according to their needs and abilities. Among the most successful institutions are the New Jersey Training School and the Pennsylvania Training School where the general method is followed of separating the children according to prevailing deficiency and putting each child under the physical, mental and moral régime its malady requires. The preparation of young men and women for service in thorough-going scientific institutions is part of the programme which the city church can undertake in the fulfillment of its duty to afflicted childhood.

INSTITUTIONAL CARE

A most fascinating story is that which recounts the development of the treatment of feeble-mindedness in the civilized countries of the world. In this work the Church has labored hand in hand with science for the welfare of the helpless. The beginning of organized relief for the feeble-minded was in the Charity Brotherhood of St. Vincent de Paul and was given definite expression in an asylum and hospital founded at Bicêtre, near Paris. Rapid advance was made when Jean Pablo Bonnet in Spain developed a sign manual for deaf mutes and when Rodriguez Péreire evolved a system of oral speech for this class of dependents. The psychologic aspect of education was forwarded by the teachings of Rousseau and his theories were employed by Itard in his world-famous attempt to educate the savage of Aveyron. Seguin, the pupil and successor of Itard, improved upon the psychology and method of

his instructor. The influence of this famous physician and scientist is still felt in France, Germany, England and America, in which countries he labored in the interest of institutional care of feeble-minded children. In Switzerland Guggenbühl began the process of segregating the feeble-minded; and in Germany, Saegert, Kern, and Rosch made valuable discoveries in the special study of subnormal psychology. To-day Saxony leads the world in providing state institutions and making custodial care of defective children compulsory.

In England institutional care of defectives was begun about 1843 by Dr. William Twining and the Rev. Andrew Reed. Before his death the personal influence of Mr. Reed was felt in the erection of more than thirty asylums and retreats for incurable children. The pioneer of the work in America was Dr. Samuel G. Howe, Director of the Perkins Institute for the Blind at Boston, now at Waverly, Mass. After him a name of great renown is Isaac N. Kerlin, who first clearly defined the status of the "moral imbecile." Dr. Goddard, of the New Jersey Training School at Vineland, N. J., is perhaps foremost among living investigators in the realm of the psychology of the feeble-minded child. Altogether there are thirty institutions in twenty-two states of America for the special custody and training of defective children. However free from actual pain these afflicted children may be, they are the mournful members of human society and claim a special place in the intercessions of devout people.

9. Children With Criminal Tendencies

No one knows how many delinquent children there are in the United States. About 100,000 are in institutional care, but the numbers still in private homes, in the streets

and in the workshops are not put down in census bulletins, board of trade reports and church annuals. There are national agencies making careful study of the child for the entire country, chief among which may be mentioned the recently authorized Children's Bureau of the National Government, the National Child Labor Committee, the Child Welfare Exhibits, the National Playground Movement, the Child Helping Agency of the Russell Sage Foundation, the National Congress of Mothers and the Consumers' League. State and local agencies assisting the study are the Big Brothers' Movement, Boys' Clubs, State and City Charity Committees, Juvenile Courts, Child-Placing Agencies, Reformatories and Asylums. Opportunity is afforded every city church to know the children in its territory and to undertake the relief measures demanded, provided only there is an intelligent readiness to begin work. Surely the city church which comes daily in contact with children of this class should pray, and work while it prays.

THE WORKING CHILD

The theory has long prevailed that a child is saved from vice and lawlessness if it is given work to do. Respect for this thought has forestalled many an attempt to prevent the employment of children in ruinous occupations and to enforce compulsory school attendance. But modern investigations have demonstrated the fallacy of this theory and have proven to the contrary that putting children to work prematurely is the least effective method of training them for good citizenship.

A government report recently issued on the condition of "Woman and Child Wage Earners in the United States" gives careful attention to child delinquency in

seven cities where investigations have been held. From this report the following facts are taken:

Investigators traced the records and personal history of 4839 delinquent children, of which number 4278 were boys and 561 girls. These children were concerned in 8797 offenses. Working children were responsible for 5741 offenses and non-working children for 3056. The offenses were committed by 2767 working and 2072 non-working children; of these 2416 were working boys, 1862 non-working boys, 351 working girls and 210 non-working girls. The ages of the delinquents were from nine to sixteen years.

The offenses charged against the children were larceny, incorrigibility, disorderly conduct, truancy and begging. The trades and occupations from which the largest number of offenses came were as follows: delivery and errand boys, newsboys and boot blacks, office boys, street vendors, telegraph messengers and children employed in places of amusement. Among those best qualified by large experience to speak of the effects of early labor upon child delinquency are Miss Jane Addams of Hull House, Chicago; Judge Lindsey of the Juvenile Court of Denver; Judge Bernard Flexner of Louisville; Dr. Hastings H. Hart of the Child Helping Agencies of the Russell Sage Foundation; Mr. Homer Folks, former president of the National Conference of Charities and Corrections; Mr. Owen Lovejoy; Mr. A. J. McKelway of the National Child Labor Committee; and Miss Julia Lathrop recently appointed head of the National Children's Bureau. The testimony of these and other prominent workers with neglected children is that child delinquency is increased rather than diminished by hard, unremitting labor.

Another fallacy exposed by the government report

quoted above is the oft-repeated assertion that delinquent children are the sons and daughters of widows who are dependent upon the wages of their children. The report shows that more than 50 per cent of delinquent children had both parents living and that they were moreover from average good homes. The conclusion is inevitable that back of most of the child labor and child delinquency is greed and neglect. Employers of child labor, if they are willing to do so, are able to play upon the cupidity of parents in order to advance their profits. The desire for moneymaking, combined with ignorance concerning the best welfare of children, is the prime cause of the waste of child life. Even if it were true that children were put to work for the support of widowed mothers, society would be doing a better thing to give help to mothers, either by granting them pensions or by boarding the children with them, than to put the child at such labor as defeats its moral and intellectual progress. The dominant conscience of society has not yet answered the questions suggested by Mrs. Florence Kelley of the National Consumers League: "Why should we allow the industrial world to create widows, or having widows, why should we allow industry to lay hands upon the children and make juvenile courts and reformatories necessary?"¹

Enough has been said concerning children to emphasize the importance of more definite effort on the part of city churches to reach all the children in the community. The activity of the church should not be limited to the Sunday-school, but the influence of the Sunday-school should be enlarged to meet the needs of all the children. Through its organized classes the Sunday-school can secure sufficient information to outline a programme of work and furnish inspiration to complete the task.

¹ Department of Child Welfare, National Conference of Charities and Correction, St. Louis.

It is not enough that a few individuals in the church should give their lives to the work of preventing injury to childhood in the city; the entire city church should be moved by a great spiritual passion to conserve the childhood of the nation, to annihilate the evils which destroy its birthright and to give the child freedom to grow as God in creation designed that it should grow. This it can do when it establishes a vital connection between the educational and custodial agencies that are laboring for the welfare of children, and infuses a genuine spiritual motive in all institutions that seek to promote a better life among neglected children. As a factor in publicity the Church has no superior, and none of the forces that despoil childhood can long endure the light. The religious community has no license to be silent when matters involving the efficiency and citizenship of vast numbers of helpless beings are at issue.

10. Methods of Investigation

The city church that desires to get the facts concerning the Public Care of Children in the community should have committees especially appointed and instructed to bring in information on the following subdivisions of the subject.

(1) On state and municipal school laws and compulsory education; school taxes, income and special appropriations; the annual budget and expenses, including salaries paid to teachers, supervision and enlargement of educational work; provision for evening school and community extension. The sources for this information will be the State and City Code, reports of State Superintendents of Public Instruction, Boards of Education and the Commissioner of Education.

(2) On school population, enrolment and attendance;

the number making two grades a year and the number repeating grades; special provision for bright and dull children; causes of retardation; medical inspection in schools; subjects in which failures occur; manual training, arts and crafts in grades. Sources of this information are such reports as above, and personal visits of inspection to schools.

(3) On neglected children; number of school age and not in school, at work or idle; classification as dependents, defective and delinquent; number of children in orphanages; the educational, industrial and moral training of children in orphan homes; the system of home-placing for children; reports of Charity Organization Societies and the Society for the Prevention of Cruelty to Children; Reports of Playground Commissioners; personal visits to homes of working children, amusement and recreation centers, outdoor gardens and reformatories; inspection of work of Day Homes, Kindergartens, Boys' Clubs and Social Settlements; methods of work adopted by societies that board or place children in homes.

(4) Summary by an Educational Committee may be published in local church bulletins. This summary will point the answer to two questions—(a) Is the city church doing a work commensurate with its sense of relationship to God and responsibility for men? (b) Is there a larger task before organized Bible Classes, Ladies' Aid and Young People's Societies, and can the local church use its building, its workers, and its financial strength to help meet the need of the children in the community?

Reading List

Wilcox: "The American City," Ch. 2, 4, 5.

Allen: "Efficient Democracy," Ch. 7.

Folks: "The Care of Destitute, Neglected and Delinquent Children," Ch. 10, 11, 12.

Reeder: "How Two Hundred Children Live and Learn."

Questions

1. Is the public school an agency for increasing the efficiency of the home?
2. Can moral and religious instruction have a proper place in common school instruction?
3. What is the intellectual and moral value of manual training in school?
4. How can the school and the street be correlated so as to lead to the best development of childhood?
5. What is the duty of the city church toward the amusement and play of children?
6. What are the home and social influences that lead to child delinquency?
7. How can the church strengthen the work of home-finding for orphan children?
8. What should be the relation of the church to the work of orphanage homes?
9. How may the church best assist in the work of Boys' and Girls' Clubs?
10. What test of efficiency should the church propose for itself in the education of the children?
11. How much education is afforded the children in the almshouse of your county?
12. How many agencies in your city are engaged in the work of finding homes for children?
13. How many children are there in the city behind their grades in schools?
14. What can you tell of the educational and moral advantages offered to the newsboys, children employed in places of amusement and in night messenger service in the city?
15. What is your church doing toward giving neglected children a better opportunity in life?

CHAPTER III

THE CITY CHURCH AND THE PROBLEM OF CHARITY

1. A Plea for Cooperation Between Church and Philanthropy

AN immediate objection is raised when the Church and the Charity Organization are brought into conjunction. The Church throughout its long life has demonstrated its skill and ability to deal with the poor. Why should we presume that modern philanthropy can contribute anything valuable either in method or motive to the service of love which the Church is eager to render?

Among all nations the Church has been the inspiring cause of charity and has always stood as a rebuke to the cruel indifference and hard-hearted neglect of an on-rushing world. Charity is one of the foundation stones of the Church and it would be a work of gratuity to suggest an alliance between the Church and philanthropic agencies unless there were clear demonstrations of failure in organized Church life to accomplish the results which the best human interest renders desirable. The best results are not to be found wholly in the Church alone nor in philanthropy alone, and failure does not lie wholly on one side or the other. A more perfect way will be learned when the Church contributes its spiritual motive,

and philanthropy its scientific method in the task of reconstructing society so that every individual shall attain his true independence.

If the Church has a superior motive, and scientific charity a superior method in the treatment of the poor, each possesses its gift as a duty to the other and to the general welfare. Together the two agencies must labor to meet a joint responsibility in the production of a true brotherhood of man wherein poverty shall disappear from the earth.

There is a wide-spread belief among church-members that poverty is a permanent fact in the world and that its presence in some sense sets aside a considerable portion of humanity as an isolated group whose relief from suffering must be sought by more or less constant gifts of the necessities of life, but whose elevation into complete independence need not be seriously undertaken. According to this view, the relief of the poor has its chief value in the kindness of heart which manifests itself in enlarged benevolence; it leaves untouched the profound conviction that human nature even of the chronic poor is responsive to the inspiration of a well-directed purpose.

2. The Scripture View of Poverty

The Church receives its prevailing view of the permanence of poverty through the interpretations of a few verses of Scripture. We are constantly reminded of the prophecy of Moses, "For the poor shall never cease out of the land."¹ The wise men declared that "The rich man's wealth is his strong city: the destruction of the poor is their poverty."² Our Lord's word is constantly

¹ Deut. xv; 11.

² Prov. x; 15.

in mind when the removal of poverty is under discussion,—"For ye have the poor always with you."¹

To declare that the Scriptures teach the continuance of poverty as a fact in human life is to put emphasis upon a point that was scarcely in the mind of biblical writers. Poverty as a subject for discussion in the Bible is not an isolated or detached fact. The Bible knows no doctrine of poverty except as it is intimately associated with poor men and women. The poor form a vital part of the society with which God deals. "Thou shalt not wrest the judgment of thy poor in his cause,"² was one of the first laws upon which the theocracy of Israel was based. The Jews were taught that it was not a gift which the poor needed, but righteous judgment, for the same law was given to the poor men as to the rich men. "Thou shalt not respect the person of the poor, nor honor the person of the mighty; but in righteousness shalt thou judge thy neighbor."³ The same thought is developed through all the religious ideals of the nation. The poor man was not a subject for discussion in political economy, but he as well as his more independent neighbor stood in a relation of dependence upon God. "The Lord maketh poor and maketh rich. He raiseth up the poor out of the dust."⁴ "Whoso mocketh the poor reproacheth his maker."⁵ The personal touch is fundamental in the Bible doctrine of poverty. It is not the permanency of poverty that is discussed in the Scriptures, but the permanency of society is declared throughout the Bible to depend upon the treatment of the poor. Nothing more certainly destroys the nation than neglect and oppression of less prosperous men and women. The prophet Isaiah is indignant at the injustice shown the poor man. "What

¹ Matt. xxvi; 11.

² Ex. xxiii; 6.

³ Lev. xix; 15.

⁴ I Sam. ii; 7, 8.

⁵ Prov. xvii; 5.

mean ye that ye crush my people, and grind the face of the poor?"¹ "Woe unto them that decree unrighteous decrees, and to the writers that write perverseness; to turn aside the needy from judgment, and to take away the right from the poor of my people."² The soul of the prophet would find little toleration for legislators who are influenced by rich lobbyist or for apologists who write in defense of corrupt monopolies. Amos regarded the inequalities of his time as nothing else than sins which deserved no mild treatment. "Forasmuch therefore as ye trample upon the poor, and take exactions from him of wheat: ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink of the wine thereof. For I know how manifold are your transgressions, and how mighty are your sins."³ The Old Testament writers have two points constantly in mind; the poor are a vital part of society and upon their treatment depends the welfare of the nation.

The New Testament adds little to this purely religious doctrine except to give it greater emphasis. Our Lord said,—“ye have the poor always with you.”⁴ This he said, not to authorize belief in the continuance of the poor as a distinct class in society,⁵ but to call attention to the spirit with which their cause should be regarded. For he added, “but me ye have not always,” as though he would declare that his followers should regard the poor in the same spirit of love and devotion in which the woman had broken the alabaster box. If the spirit of our Lord was present always in our treatment of the poor, we should see the complete destruction of arrogance

¹ Is. iii; 15.

² Is. x; 1, 2.

³ Amos, v; 11, 12.

⁴ Matt. xxvi; 11.

⁵ “Merely a statement of the fact of inequality of wealth.” Webb: *The Prevention of Destitution*, p. 1.

and scorn from the hearts of men, for His spirit is the inspiration of life. The parable of the Good Samaritan¹ points to the time when charity will be so administered that the brotherhood of manly men will be a bond of love between him that gives and him that receives.

The time has already come when there should be no poor in the land in the sense of a separate detached class, toward whom the more favored members of society may direct fragments of their time or thought or assistance. In Christ Jesus there are no class distinctions; all are one in Him, and whatever we do for our less fortunate brethren should be done not in a spirit of condescension or aloofness, but in fraternity, remembering Him in whose name and for whose sake we render service.

The Bible doctrine of poverty clearly sets forth the principles upon which modern charity proceeds; (1) The poor man is always regarded as a man, and is never lost in the abstract notion of poverty. (2) The poor man is never lost to sight in the unity of society; the welfare of the whole social structure demands his just and friendly consideration. (3) The poor man has latent unused powers capable of responding to the highest demands of life. Charity Organization adds nothing new to this threefold thought; it supplies a useful method and directs the complex agency by means of which the desired result may be attained. The Scriptures supply the motive and continued inspiration to effort, without which no scheme of effort will be long maintained.

Forty years ago the term "Charity Organization" was just beginning to be known. From its origin in London in the year 1869, it spread to the United States, where it found its best expression. Then the idea returned to the land of its birth with a new meaning and an en-

¹ Luke x; 30-35.

larged mission which caused it to spread over the civilized world. In all the large cities of the United States and Canada, charity organization societies are a recognized feature of municipal life, where their success has been the best guarantee of their value. The recently established National Association of Societies for Organizing Charity has been called into existence with headquarters in the City of New York for the purpose of aiding in the solution of all problems of relief in cities, small towns and country communities. Just so long as there are people who need help, protection and guidance in the attainment of self-control and independence, and just so long as there is a dearth of true brotherhood in the world, there will be a place for the operations of societies for organizing charity. Just so long as there are men and women who appreciate the profound spiritual value of the simple human touch, will there be recruits in the ranks of organized charity agents.

The ultimate ideal of organized charity is a well-ordered character. The philosophy of the movement is to be found in the desire of every man to assist every other man in the attainment of his life's purpose. The movement means character on the part of him that gives, on the part of him that receives, and on the part of him that acts as agent between the giver and receiver.

When the day dawns which the vision of the prophet foretold, there will be no more display of the false divisions of society into rich and poor, successful and unsuccessful, prosperous and incompetent. But everyone who has will contribute of his bounty to those who have not, so that everyone shall have not an abundance merely, but what is far better,—a spirit of thankfulness and self-respect and the ability to labor.

3. Faults in the Distribution of Church Charity

It is not expected in future society that everyone should be rich, nor that the struggle for existence should cease; but it is right to hope that everyone shall some day live and labor and enter upon the fruits of a life of achievement. When society is well organized men will know the value of life above the things of life; they will not ask for bread, but the opportunity to earn an honest loaf. The ideal society for which organized charity labors, is a condition of life in which there is no pauperism, no beggary, no giving of trifles to appease a mendicant's whine. It looks toward an improved character in men, an improved quality in society, a new emphasis upon the mutual benefit derived from kindness and helpfulness. Pauperism is a social disease, and like all diseases it is embraced in the hope of cure and prevention.

A just criticism of the charity which the churches have shown to the poor is the absence of the element of hope in the complete elimination of poverty from the world. But true charity is not pessimistic; it looks forward to the time when "there shall be no poor with thee."¹ In that day which the Lord shall create, "they shall sit every man under his vine and under his fig tree; and none shall make them afraid."²

The character of modern philanthropic charity, wherein it may be said to differ from the charity commonly practiced by the Christian world, is just this hope for the future. If we hold to the religious doctrine of poverty which we gather from the Bible, this hope is neither unreasonable nor uncertain. The hopeful thing about poverty is that many of its causes, such as mal-adjustment, sickness, old age, and drunkenness, are remedied or made bearable by the operation of social forces; while other

¹ Deut. xv; 4.

² Micah, iv; 4.

causes, such as inefficiency and moral character are subject to educational and religious treatment.

It is neither unreasonable nor unchristian to hope that by a better quality of life every man shall be established in the independence of his character. To accomplish this result, church charity should be social not individualistic, deliberate not sporadic, adequate and constructive — not dealt out in pittances.

Another weakness often found in our attempts at relief is in the inadequate motive which prompts it. Effective charity must be based upon something more profound and permanent than the emotional life of the giver. The emotions have their essential function in philanthropy just as in every other activity of a well-ordered life; but if they are aroused for their own sake, they contain a subtle temptation to selfishness and a disregard of the final good of the giver and receiver. An aroused emotion is not a sufficient compensation for the waste of manhood which an ill-directed gift occasions.

An insufficient motive is found in the argument that it is better to give to a dozen unworthy recipients than to overlook one who is worthy. These are not the proper alternatives. If our giving is to accomplish its designed effect, our charity must be so organized that the worthy shall be clearly distinguished from the unworthy, and the worthy shall receive all that his condition requires and the unworthy may receive nothing to confirm him in his false claims upon a generous public. The unworthy applicant deserves not a gift but a moral impulse, and well-directed charity is competent to supply the need. A gift of money, or clothing may have the same effect upon an unworthy claimant that the constant giving of opiates has upon a drug fiend. It is the deliberate purpose of true charity to perform this work of

discrimination for the whole of society so that all benevolence, both of giving and withholding, may result in character. True charity, therefore, stands in a sacramental relation between giver and receiver to act in both relations as a builder of character.

Beyond the motive of the giver lies the life and struggle of the one who receives. If the giving of charity leaves untouched improper housing or the demoralizing conditions of labor, or any other symptoms of degeneracy, then the giver becomes a party to the neglect which leads to destruction of life.

Church charity in cities often fails because it is based upon selfishness. It does not consider what other churches are doing in the community, but looks alone to the propagation of its own institution. Too often the lack of method and system leads to rank duplicity and hypocrisy on the part of some who profit by the church's gifts. Instances of this evil are not hard to find. A father and mother with five children moved into a community in which there were seven churches. The father joined one church, the mother another, and each child became a member of a separate Sunday-school. Each member of the family became a claimant upon a church for the relief of the poor. No church knew what the others were doing and the duplicity continued for an entire year. Mr. Alexander Johnson relates a story of one child who was baptized in five churches and was made the basis by its designing parents of a claim upon the bounty of all the churches at once. The moral of such stories is not in the wasted funds of church treasuries, but in the demoralization of life and character which the lack of co-operation makes easy and inevitable.

There is something so radically wrong with much that passes for charity both in our churches and in charity

organization societies, that serious inspection of the whole system ought at once to be undertaken. Efforts that result in nothing but the perpetuation of evil conditions should not longer be tolerated. The continuance of pauperism in the same family for three generations; the giving that merely supplements inadequate wages, or that helps to continue women and children in the "dead end" occupations; the system that guarantees relief while allowing the recipients to be exploited by saloons, brothels, heartless landlords, and pawnbrokers; the separation of children from their parents; the removal of the children from the home to the orphanage or almshouse; the failure to reestablish the home and to make it all that the best judgment of a Christianized society declares a home should be; the education of church people in careless and misdirected efforts at relief; the failure of the entire church to appropriate the best results of scientific charity — these are some of the effects of the neglect of charity agencies both religious and philanthropic to co-ordinate their benevolent activities in a true system of relief. It should never be forgotten that relief is a larger and better thing than merely giving alms to the poor.¹ Charity means almsgiving and more; it involves the inspiration of manhood, the direction of character, the cure of the evils that defeat the purposes of a well-ordered life.

4. The City Church and Charity Organization Societies

It is not to be assumed that modern systems of organized charity are perfect in their methods and that they have nothing to learn from the powerful life of the city church. Charity organization societies are in danger of

¹ Peabody's "Jesus Christ and the Social Question," pp. 236-240.

becoming simply machines without life-giving power, unless the spirit of Christ is infused in their operations. Calling upon the poor, asking questions and writing answers on a printed card, and filing away reports of cases, may easily come to be automatic performances detrimental alike to the family that is investigated and to the agent investigating. There is a nobler and diviner mission in the visits of the relief agent. The true mission is in reaching the motive, the desire, the purpose of life, the calling forth of all the latent powers of manhood,¹ and in contributing the helpfulness of a well-ordered society toward the achievement of life's best reality. The coming of the relief agent is in its best sense the entrance of the life-giving Spirit of God into the lives of the helpless members of the human family. He who fails to detect the movements of the Spirit in the work of charity fails to appreciate the value Jesus places upon deeds of mercy and services of love.²

It is not without profound significance that the Church in all ages has taken a collection for the poor on its sacramental occasions. The relief of the poor is indeed a sacramental virtue. It has for its ultimate purpose the re-incorporation of a helpless life into the ranks of those who struggle and achieve and earn the rewards of a life well lived.

Inasmuch as the city church needs the method and ultimate purposes which charity organization has set for itself, and inasmuch as charity organization needs the life-giving spirit which the church embodies, there should be friendliness, sympathetic understanding, and cordial cooperation between the church and organized

¹ "We judge the poor by their family history when we should judge them by their latent powers." Patten, "The New Basis of Civilization," p. 213.

² Matt. xxv; 38-40; John, xiii; 12-17.

charity. This relation should be maintained by the church acting as a whole and not merely by a few of its members who select this means of serving humanity. The full results will never be achieved until the church as a whole enters upon this task and makes it a part of its deliberate and consecrated service to the world, designating its chosen agents for this service, upholding and conserving their results. When this far-reaching purpose is taken up by a well-instructed church, the relief of the poor will be as important a branch of consecrated energy as Sunday-school work, evangelism and missions.

The purpose of relief has been well stated by the Charity Organization Society of the City of New York in the following words: "To discover the real underlying causes of suffering and want; to distinguish actual need from avoidable dependence; to deal wisely, kindly and effectively with both; to save homes from separation, to inspire hope, courage, ambition and self-respect; to awaken latent moral impulses; to prevent disease; to cure the sick; to provide recreation and education; to prolong childhood; to befriend the weak, the aged and lone; to improve conditions of life and labor. These personal services are the forms of relief that count most for happiness and for permanent help."¹

The religious treatment of poverty is a difficult matter to accomplish in a day when poverty is looked upon as a social product to be cured by the operation of social forces. But its difficulty by no means precludes the possibility of a proper solution. A challenge is issued to the churches of North America by so thorough a social worker and so ardent a friend of the Christian religion as Dr. Edward T. Devine: "In order that we may have religious treat-

¹ Report of the Charity Organization Society, New York, 1911-12.

ment of poverty, the first essential of all is that we shall have religion — a militant, aggressive religious faith, with its deacons and prophets, with its sacraments and sanctions, with its hopes and promises, aye, with its commandments and terrors; an historical religion with its festivals and fast days, its holidays and holydays — a religion which makes appeal to reason and tradition, which commends our loyalty and sanctifies our fellowship; such a religion as Christianity, purified of superstition and enriched by service, alone among the historic faiths, offers to our American people.”¹

The challenge to the churches is still further emphasized by Dr. Devine: “Poverty in a relative sense, meaning simply that all desires have not been satisfied, is a very healthy and desirable condition. It is essential that we should all have something left to strive for. But poverty in the absolute sense of deprivation of the physical necessities of life — this has become unendurable, not only to the individuals who suffer, but to the community of which they are a part. If there is a new birth in the Church it will deal with poverty not alone through deacons’ alms and orphan asylums, though these have their places, but by developing throughout the membership of the Church the ideal of a Christian community from which chronic poverty, like professional crime, will have disappeared.”²

The plea for cooperation in the treatment and elimination of poverty has not been unheeded by the Protestant churches in some of our modern cities. The city of Buffalo, according to Amos G. Warner, furnishes a practical working illustration of a definite scheme of cooperation between a Charity Organization Society and the churches. The city was divided into districts and each district was

¹ “The Spirit of Social Work,” pp. 173, 174.

² “Social Forces,” p. 205, 6.

assigned to a church. The church accepting the district for relief work agreed to care for every family not otherwise provided for.

No attempt whatever was made to withdraw families from any denominational preference, and the work of relief was entered upon, not to enlarge the membership of a church, but to elevate the moral and social conditions in a district. In one year a hundred churches assumed charge of districts, and through them four hundred and thirty-eight families received efficient relief. Dr. Warner summarizes the result: "The Charity Organization Society, which formerly had difficulty in obtaining friendly visitors, now has one hundred and sixty-five; the overlapping of church and charitable aid has been checked, and constructive social work has been stimulated. The plan has afforded an opportunity to educate the churches doing less intelligent work; and finally it has produced a high degree of understanding and cooperation between the active churches and the society."¹

The city of Rochester conducted recently a series of meetings in its largest theater, where social problems were presented in a popular way under the general heading of "The People's Sunday Evenings." Out of these meetings was developed a plan to federate the churches and the charities of the city after the fashion of the Buffalo district organization. In Seattle, meetings similar in character called "Community Gatherings," were conducted in a public park on Sunday afternoons during the summer, which resulted in the same general federation. Boston presents an instructive object lesson of the cooperation between church and charity, which has continued during a number of years. The Congregational Church of Madison, Wisconsin, has conducted a "Social Problems" group on Sun-

¹ Warner's, "American Charities," pp. 379, 380.

days, from which a similar plan has resulted. In the city of Washington active cooperation is maintained between the churches, charitable societies, philanthropic citizens, and the government departments of health and charity. A progressive social programme has been in operation during the past sixteen years in this city between these federated agencies working specifically upon such problems as the condemnation of unsanitary dwellings, the maintenance of playgrounds and the elimination of tuberculosis.¹

Protestant churches may learn a valuable lesson from the United Hebrew Charities, whose work in the sphere of relief embraces their own poor and all others who are not under the care of other institutions. It is a well-known fact also that members of Hebrew charities are often liberal contributors to every sort of constructive work undertaken by persons and agencies of other religious views.²

The program which charity organization societies have set for themselves embraces nothing that the Church does not deem vital to the welfare of human beings. Take, for example, the progress of a year's work of the Associated Charities³ of Washington, D. C., which embraces the following community activities:

(1) *Personal Service.* Last year 13,104 visits were made to those in need, and 13,698 calls were received at the Society's offices. Personal service included advice, direction, employment, legal aid, institutional care, medical assistance and material relief.

(2) *Diagnosis and Treatment.* During the year 3,220 different families were investigated to ascertain the cause of distress, to seek its removal whenever possible and to give all necessary assistance, the constant purpose being to encourage self-help and self-support.

¹ "The Social Physician," 1911, pp. 8, 9.

² Warner's "American Charities," p. 380.

³ "The Social Physician," 1911, pp. 3, 4.

(3) *Relief*. During the year 1,454 different families were given relief and \$13,770.25 was spent for food, fuel, clothing, payment of rent, nourishment for the sick and pensions for the aged and widows with young children. An additional sum of \$7,379.71 was spent in recreations for mothers and children during the summer.

(4) *Records of Cases*. On file in the office of the Associated Charities are records of over 20,000 families. Information concerning families seeking relief may be obtained by any church, charitable organization or philanthropic person who may wish to know whether or not an individual or family is a worthy claimant.

(5) *Volunteer Service*. Fifty-five friendly visitors and 303 other volunteers were enlisted during the year, so that every family in the city might be under the continuous care of a good neighbor wherever such friendly services were necessary.

(6) *Provident Savings*. In all \$10,578.54 was collected in small deposits, and by this means families with small wage incomes were encouraged in systematic thrift and saving.

(7) *Legal Aid*. To 137 persons were given legal and correctional aid. Each district into which the city is divided for relief work has upon its staff of workers a voluntary legal council whose services are available for applicants needing them. By means of the Provident Savings Department and the Free Legal Aid, many families are kept out of unnecessary legal entanglements, from the clutches of the loan shark and other evils into which the poor of cities readily fall.

(8) *Employment for the Handicapped*. Permanent employment was found for 126 persons and temporary employment for 174 other persons. By means of this branch of service, many families and individuals who

are handicapped by physical, moral and other disabilities, are saved from the dangers of idleness, semi-beggary and complete dependence.

(9) *Institutional Care.* Hospital and other institutional care was procured for 165 persons who presented such needs as sickness, accident, blindness, old age, feeble-mindedness, epilepsy and insanity.

(10) *Medical Aid.* Medical aid was granted 612 persons outside of institutions and hospitals, 838 applications being passed upon. Free medical treatment was granted to as many as were unable to pay, and small fees were taken according to the ability of others to pay.

It is not possible to conceive that the church in the city is not vitally concerned in every item presented in this scheme of service. When, however, we examine the items of the program a little more carefully, we become thoroughly impressed with the valuable nature of the service such a cooperative scheme is capable of rendering. Take, for example, the one item of 3,220 families to whom relief was administered in a single year. In that number were widows' families, widowers' families, deserted husbands, children of unmarried women, handicapped families, families in which there was tuberculosis, families in which there was insanity or feeble-mindedness, families in which there were victims of drugs or strong drink.

5. A Program of Study and Investigation

In preceding paragraphs a program of work has been suggested which the city church can follow in its systems of practical relief. But the work will not be thoroughly done unless there is careful, painstaking investigation of local conditions. It is important therefore that every city congregation have groups of men

and women under competent leaders making original study and investigation. These groups may find it profitable to proceed according to the following additional suggestions which have for their purpose the securing of accurate and complete information in the neighborhood of every city church.

(1) A conference of social workers in the city under direction of the church group which is studying the problem. Four or more conferences may be conducted during the year at which general subjects may be discussed. For example, in the public meetings of one year may be presented mechanical and moral training of negroes, problems of prison reform and of street boys, and the problem of servants' wages.

(2) A committee to study the problem of criminal courts as related to the work of charity. This committee may investigate through sub-committees such questions as the court and the homeless man; the court and the vagrant; social laws and legislation; probation; domestic relations, involving such complaints as cruelty, desertion and divorce; night courts for men and for women; life of dependents in institutions; reformatories; day homes; orphan asylums; benefits of children's courts; and children's welfare exhibits.

(3) Research and investigation having for their purpose special training in social observation, thus securing the exact knowledge which is essential to the solution of community problems. It is easy to find subjects for investigation and research which will occupy the attention of the group for a series of years. Wage earning mothers, public markets, bakeries and restaurants, pawnbrokers, immigrants in Southern cities, the motion picture shows, wages, rents and taxation are some of the matters deserving investigation. Work of this

nature will require financial support and trained leadership.

(4) A sociological library. No charity organization society or church that seeks to do thorough work is complete without a library accessible to all workers, both paid and voluntary. Such a library should consist of standard books on sociological subjects, magazines, bulletins, newspapers, annual reports and similar material, filed and classified for ready reference. A competent librarian should be in charge and the value of the literature should be emphasized in all the departments of co-operative activity. When it is not possible to collect or maintain a library of this character, arrangements should be made with the public library of the city by which charity workers and study classes may have ready access to all necessary information.

When the church learns thoroughly that poverty is caused by social forces as well as by personal character, and that its cure is dependent upon social and religious agencies, it will reexamine the teachings of the Scripture and especially the example of our Lord in dealing with the poor; it will devote not less money but more intelligence to the relief of the poor; it will seek the cooperation of all the local churches in the community in undertaking a task that is too complex for one church to solve; it will restate and give new emphasis to the value of the personal touch in charity; it will ally its forces with all the relief agencies operating for the same purposes; it will measure its results by the number of self-supporting families it makes and the number of abnormal conditions it corrects; it will labor for the disappearance of poverty and the creation of a Christian democracy in which everyone is independent and free.

Reading List

Warner: "American Charities," Ch. 2, 19, 20.

Devine: "Principles of Relief," Ch. 2, 15, 16.

Peabody: "Jesus Christ and the Social Question," Ch. 5.

Hunter: "Poverty," Ch. 1, 7.

Questions

1. What value does modern scientific charity attach to the teachings of the Bible concerning the poor?
2. What are the causes of poverty?
3. Is poverty a preventable condition?
4. Is drunkenness a cause or a symptom of poverty?
5. Discuss the causes of poverty that are due to character and those that are due to circumstance.
6. What are the limitations of relief practiced by the modern church?
7. What is the element of permanent value in church relief?
8. How is permanent relief related to the question of wages?
9. Show how housing reform is involved in remedial measures.
10. How can cooperation be secured between the churches of a community?
11. What elements of value can be expected from charity organization societies?
12. What program of constructive relief would you suggest for your local church?
13. Can the work of charity organization be made thoroughly Christian?
14. What inspiration of spiritual life can the church contribute through its relief work?
15. How may the relief of the poor aid in the creation of a true Christian democracy?
16. Show how public and private charity may be administered for the spiritual benefit of both giver and receiver.
17. Discuss the methods the church must adopt in presenting the work of organized charity as a worthy life calling.

CHAPTER IV

THE CITY CHURCH AND THE LABOR PROBLEM

1. Why Should the City Church be Interested in Labor Problems?

A MULTITUDE of questions, both friendly and critical, arise at the statement of this topic, producing a discordant clamor before the theme is fairly launched. Is the Church in general unconcerned about matters of labor? Is the life of the local church seriously affected by the prevailing conditions in the industrial world? Have the churches a distinct mission to people who labor and to men who employ labor? Is the world waiting for the contribution organized Christianity can make to the solution of the complex problems of modern industry?

We are not disposed to assume either that the Church is without interest or that she has discharged her full responsibility with respect to industrial matters. We are only concerned to know wherein the city church, with its present organization, its aggressive power in creating moral sentiment, its multitude of men and women of clear conscience and keen intelligence, can assist in the solution of the complex problem which the industrial situation thrusts upon her.

Vital interest in the conditions of industry is stimulated when we consider it in its bearing upon modern family life. It is not possible to hold the family to-

gether in many centers of industry. The father is no longer sufficient for the financial and material needs of his family; the mother and the children are compelled to work. Whether their work is done at home or in the mills the family suffers. Must the factory subdue the home to its own interests? Has the family disappeared save as an annex to the mill? Can we hope for the continuance of the family as the basis of our civilization? At the heart of the labor problem is the destitution of the home.

In modern life the creation of riches is supplemented by the creation of want and deficiency. Poverty and wages are with numberless families almost equivalent terms.¹ The removal of want will never be accomplished without the thorough regeneration of labor. Charity agents and social workers who labor merely for relief from present burdens will never settle the problem of dependency and inefficiency. The first failure which must be corrected in the industrial world is its seeming inability to maintain a proper standard of family living.

A further complication of the industrial situation is its effects upon individual character. As surely as dependency develops in the labor world, vice, crime, ignorance and degeneracy follow in its footsteps. Labor, if it is well regulated, does not create vice; but if left alone to the operation of natural laws, it inevitably stimulates it. Great industrial operations are not called into being as educational agencies; so that unless society safeguards its welfare, a double burden of ignorance and degeneracy is the unfailing issue.

The drift of our national life is towards materialism. The alternative that confronts every man who engages in industry is whether he shall become a materialist or a

¹ "Minimum Wage Boards," by Mrs. Florence Kelley, 1911.

spiritually minded man. The industrial world is constantly confronted with the fact of material. The machine, the product, the profit, the permanent value added by the manufacturing industry, success against competition, the enlarging of trade—these are material questions. Under the insistence of such overwhelming forces spiritual facts are easily lost. Yet if the Church has a spiritual mission, it must be declared in the presence of just such dangers, and it must be powerful enough to derive a spiritual benefit from material things. It is not by withdrawing from the presence or potency of opposing forces that the spiritual life is strengthened, but by making the spiritual more insistent, more persuasive and more comprehensive.

It has not yet become possible for all men to unite in an indissoluble bond their religion and their morals, for morality is not always the mark of a religious man. Christianity alone of all the religions of the world allows no divorce between religion and morality, but in the world of industry that divorce is everywhere discovered.

There are members of churches without reproach in their home life, above criticism in their kindness and in their faithfulness to religious obligations, whose stores are run with a complacent disregard of the teachings which they themselves sanction in the church and at home. Many such merchants, for example, have no scruples whatever against employing shop girls and clerks in their stores at a salary which does not allow of even an honest subsistence.

We have in modern business millionaire manufacturers and pauper workmen. The one has more houses than he can occupy, the other points to a wretched shack; the one has a houseful of servants to attend the wants of his wife and children, the other witnesses the progressive

decay of his wife and children while they work in the factory. To say that these conditions are inevitable or that they do not affect the spiritual life of the persons involved in them, is to pay respect to the actual facts of life.

Are not these facts sufficient to prove that the churches have a place in modern industrial movements? If it shall discharge its mission to infuse spiritual life into the motives and deeds of men, it must take these motives and deeds as they are expressed in the wealth producing activities. The time has come when the churches must recognize that the answer to the class spirit which conditions have created, must be either the voice of the Spirit which proclaims brotherhood, or the voice of the restless, onrushing demon which breathes anarchy.

2. The City Church and the Square Deal

The square deal demands an estimate of existing conditions at their true value. It excludes prejudice and looks upon all men, high and low, successful and failing, as possessing the right to fair treatment. It must take account of organized wealth and organized labor and must say the best things of both, consistent with truth and the legitimate consequences of their activity.

Organized wealth exists as a matter of right; it justifies its right to continue to exist by the development of human life under the conditions which it imposes. If it does not bring forth the fruit of a well-ordered life, it has no claim upon our forbearance. A writer in the *Annals of the American Academy* for July, 1912, says: "It is one of the paradoxes of the day, that whatever praise is accorded to those leaders in any business who bring about noteworthy progress in industrial efficiency, there is apparently nothing but universal execration for those who have founded the great concerns in any in-

dustry. And it seems clear that in certain business you cannot have the greatest degree of industrial efficiency without the greatest possible concentration."¹ What then are the fruits of organized wealth?

Organized wealth has been responsible for the perfection of mechanical genius. Nowhere else in the modern world has there been found so great a stimulus to invention and so high a regard for the improvement of the tools of industry as in the realm provided by the combination and control of wealth.

The growing perfection of the machine has made possible larger perfection of products. The wealth added to the nation year by year through manufacture is one of the developments of organized activity which is a challenge to intelligent admiration. According to the census of 1910,² there are in the United States 268,491 manufacturing establishments, an increase of 29.4 per cent in ten years. The average number of wage earners in manufacturing establishments is 6,615,046, an increase of 4 per cent over the number ten years ago. The amount of capital invested in these establishments is \$18,428,270,000, an increase of 105.3 per cent in ten years. The value of manufactured products is \$20,672,052,000 for the year 1910, an increase of more than \$9,000,000,000 over the products of ten years ago. The value added by manufacture for the census year was \$8,530,261,000, an increase of \$3,700,000,000 over ten years ago. Much of this increase enters into the personal wealth of the nation, and it is evident in improvement of homes and the increased comforts of living.

The benefits of organized wealth are to be observed in conservation and distribution of the products of indus-

¹ *Annals of the American Academy of Political and Social Science*, Vol. xlii; p. 68.

² *Census Bulletin on "Manufacturing Industry," Thirteenth Census.*

try. A higher degree of civilization is attained when products are stored for future use. A nation that lives for the day alone is not an advancing nation. The department store, the cold storage plant, the grain elevator, and the wholesale warehouse, are evidences of an enlarging civilization. Wastefulness is prevented, starvation is rendered impossible, and the ends of the earth are brought together by the far-sighted ingenuity of men of affairs.

As machinery improves and its products enter into the larger life of a nation, so do men who own and operate great industries prove themselves a noble brotherhood. It is scarcely possible to conceive that men should be competent to own and equip magnificent industrial enterprises, capable of enriching the nation through their products, without thereby enlarging their own responsibility for the human side of their operations. To presume that the benefits of concentration upon human life are to be discovered only among the by-products of perfect machinery is to pay scant regard to the advancing social consciousness of men of intellectual foresight and moral acumen. Furthermore, the man who works at the intricate machine is of necessity more intelligent and more conscientious than one who labors with primitive implements. The very intricacies of the mechanical world have created a demand for temperate, intelligent, self-confident workmen. A forward step in the valuation of manhood is found in the increasing readiness of mill operators to include wages in the products of industry, not as a charge on the cost of production.

The square deal calls likewise for a consideration of the benefits to be derived from organized labor; for labor has its rights and its justification no less certainly than wealth. Andrew Carnegie, who is in no sense the ex-

ponent of labor union principles, makes this concession to their merit: "The right of the workingman to combine and to form trades unions is no less sacred than the right of the manufacturer to enter into associations and conferences with his fellows, and it must sooner or later be conceded. My experience has been that trades unions upon the whole are beneficial to both Labor and Capital. They certainly educate the workingmen and give them a truer conception of the relation of Capital and Labor than they could otherwise form."¹

Among the benefits of organized labor must be put first of all an enlarging consciousness of vital relationships with world movements. The workman is not a tool, nor a part of the machine, nor a "hand." He is a man, and his relationships are with other men and not with tools. His brotherhood is the whole race of mankind.

The consciousness of his relations with the whole world has called forth the sense of the true worth of manhood. The continuance of labor unions would not be worth serious consideration if they were not concerned with something more fundamental, more far-reaching, than wages, hours of labor, or employers' liability. However obscured in the heat and passion of controversies, the principle upon which labor unions are projected is the rights and dignities of man. If they cannot receive what they want as a matter of right they are not willing to receive it as charity.

Labor organizations are true friends of workmen and their families. They believe that it is fundamentally wrong to force a man into industrial competition with his wife and children. Competition on that low level is rendered necessary when the rate of wages is so low that a man cannot win a living for his family. Low wages

¹ "Problems of To-day," p. 55.

call for women and children in the shop, and their presence lowers the rate of wages. Where such conditions are found the workman is ground between the upper and nether millstone. Against this system labor unions unceasingly protest.

The unions demand shorter hours for all workingmen, women and children; not because they wish to do less work, but because they wish to render themselves more efficient in the work they are doing. In the defense of a better home, they insist upon the removal of women and children from long hours, from hazardous occupations and from night work.¹ An investigation by the United States Government in 1910, shows that of 172,671 workingmen, nearly one-half worked at least twelve hours a day for six days of the week. In the State of Illinois, 30,000 working women who labored more than sixty hours a week were given some release from excessive toil by the decision of the Supreme Court of that State, in 1910, which upheld the constitutionality of the ten hour law for women employed in factories and laundries.

A further contention of labor unions is that the standard of wages should be regulated to comply with the necessities of life, so that a workman may maintain himself without appealing to charity or crowding his home with boarders and lodgers.

Another demand is that one day in seven shall be guaranteed to the workman as a matter of right and justice. It is unknown even to the friends of the laboring men how many there are in the United States who are deprived of a weekly rest day. A Government report in 1910 on the conditions of employment in the iron and steel industry shows that more than one-fifth of the work-

¹ Girls under fourteen are still employed in some southern cotton mills, and boys work all night in glass producing industries of Pennsylvania and West Virginia.

ingmen in these industries labor twelve hours a day, seven days in the week; thus depriving 34,534 in this single branch of production of a rest day.¹

Labor unions also demand a common school education for the children without the intervention of charity. It is not in harmony with the fundamental principle of manhood's rights that charity organization societies should be called upon to educate the workingman's children.

None of these benefits come to the laboring man through natural increase of business, nor have they been secured to him by the kindness of heart of the owners of great wealth. The degree to which they have been secured is in proportion to the insistence of the demand and to the strength of the legislation that has followed.

There is still a labor problem where there is no labor union, and if labor unions had never been thought of, the problem would be no less acute. The American Federation of Labor represents approximately two million wage earners, but in the manufacturing establishments alone there are 6,615,046 wage earners, so that even in the richest and best establishments of our land there is an overwhelming majority of the wage earners receiving no benefit except an indirect one from the agitation and protection that the labor union affords. The unselfish and sacrificial task which labor unions have set for themselves is discovered in the fact that they seek the welfare of workingmen everywhere, even of those who are not members of their organizations. Concerning the inadequacy of wages paid to laboring men, a variety of opinion exists. A writer in the *Annals of the American Academy of Political and Social Science* makes the following deductions: "The aggregate outlay for wages

¹ Of 31,231 employed in blast furnaces, 88 per cent are kept at work regularly seven days in the week. See Senate Document No. 301 and "Woman and Child Wage Earners in the United States."

in the manufacturing industry of the United States increased from \$2,008,000,000 in 1899 to \$3,427,000,000 in 1909, an increase of about 70 per cent, while the number of wage earners increased only about 40 per cent.”¹ This is entirely correct according to the census Bulletin of Manufactures for 1910, but the statement inadequately represents other facts contained in the same Bulletin. The gross value of products in 1909 exceeded by more than nine billion dollars that of 1899, and the value added by manufacture in 1909 was \$3,700,000,000 more than in 1899. During these years the average annual income of wage earners in manufacture increased from \$426 to \$518, a rise of \$92 for the wealthiest decade of human history. Moreover, considering the money paid to wage earners as an “outlay,” which only a retarded system of business economy allows, 6,615,000 wage earners received only 16.5 per cent of the value of these products. The remaining 83.5 per cent increased the financial standing of 1,063,532 proprietors, firm members and salaried employés.

In the retail stores in all our large cities girls from fourteen to twenty-one years of age are employed as clerks receiving an average of slightly more than \$6.00 a week. It is a well-known custom with many of the great retail stores to require girls who work for them to live with their own families. This means that the family life is drawn upon to supplement the income of the laborers and increase the profits of business.

The inadequacy of wages paid to working women may be demonstrated by an observation of the facts in almost any city where women toil as day laborers. In a city of more than 100,000 population an inquiry conducted by the

¹The Annals of the American Academy of Political and Social Science, July, 1912, p. 132.

Young Women's Christian Association revealed the following facts concerning the salaries of working girls. Telephone operators were paid \$15 to \$25 monthly; milliners \$6 to \$9 weekly, the ordinary income ranging from \$6 to \$8; girls in dressmaking establishments \$3 to \$9, the ordinary range of income being \$6 to \$8; clerks in mercantile establishments \$3 to \$10 weekly, the ordinary range being from \$6 to \$8; girls in the bindery of publishing houses \$6 to \$8 weekly; workers in steam laundries \$5 to \$8 weekly (one laundry employing seventy girls paid fifty-nine of them less than \$30 a month); stenographers and typewriters \$20 to \$75 monthly, the ordinary range being \$25 to \$35.

At the time when wages were according to these figures, boarding-house rates in the same city were as follows: In a "Girls' Christian Home" \$2.50 to \$4 weekly; in the Young Women's Christian Association boarding department \$3 to \$5 weekly; ordinary good board in private homes from \$4 to \$5.50 weekly. Girls who obtained lower rates of board generally lived with their families or intimate friends.

A slight inspection of these rates is sufficient to prove that a working girl's average income is barely sufficient to pay her board. Almost nothing is left to keep her in clothing and to provide her the recreation and culture absolutely required for an advance in working efficiency or for the protection of her moral character. Among working girls it is scarcely possible to expect labor unions; for the variety of employment, and especially the lack of experience in organizing, renders the possibility of unions practically out of the question. Furthermore, Merchants' Associations in large cities strenuously oppose demands of their working girls for increased wages.

Labor union standards have never extended to so-called

sweat-shop industries and to tenement house and home labor. Mrs. Florence Kelley, General Secretary of the National Consumers' League, makes the following statement: "The branches of production carried on in tenement houses are subnormal, parasite, industries without standards. They include the manufacture of garments and furs, purses, pocketbooks, slippers, paper boxes, paper bags, feathers, artificial flowers, cigarettes, cigars, umbrellas, articles of rubber, macaroni, spaghetti, ice cream, ices, candy, confectionery, preserves and nuts. They, too, minimize the employment of men. They avoid the maintenance of factories and workshops, substituting women and children for men wherever possible, and kitchen and bedrooms for workshops. They overflow from the factory into the tenements, invading the homes to save the cost of light, heat, power, supervision and cleaning."¹

Unknown numbers of women and children are employed at the kind of labor described by Mrs. Kelley. The City of New York alone has thirteen thousand tenement houses, containing from three to fifty families each, licensed to carry on home industry. Mothers, small children and invalids are engaged in the production of "sweated goods," working for long hours at incessant labor and small pay.

A primary law of social economy declares that "those who consume a product must finally assume the responsibility for the method of its preparation for the market." If that statement can be regarded as in any sense true, the public which consumes the output of the unregulated home industry is responsible for one of the most benighted and most blighting of all developments of our modern industrial life.

¹ See report of National Conference of Charities and Corrections, 1911.

It is unthinkable that tenement house and home workers should come under the operation of labor organizations. Their isolation from one another, their difference of language and social customs and their lack of training in fighting battles of justice and right, preclude the possibility of organized demands.

Our Southern cities are rapidly developing a serious menace because of the living conditions of their wage-earning colored women and girls. The tendency of dwellers in the country to seek residence in the cities is affecting the colored population quite as distinctly as the white. Colored girls are leaving their country homes to seek employment and better wages in the cities. To them the city is the hope and the promise of all that is valuable in life; but in the centers of population they find no homes open to them for lodging except those that are provided by landlords and real estate brokers. As a consequence, colored girls congregate in unprotected "homes," or else they swell the number of boarders and lodgers to be found everywhere among the colored population. These are the girls who go into the homes of white people as cooks, nurses, housemaids, or as office girls for physicians and lawyers. Their labor is in demand, but their home life is neglected, forgotten and uncared for; and the girls themselves are exposed to all forms of vice, disease, and degeneracy.

The only hope for the well-being of these classes is in the improved social conscience and activity of colored churches, in the work of societies for improving the condition of the colored poor, and in the development of an acute moral sensitiveness on the part of the white people who profit by the life and labor of colored girls.

The manufacture of cotton goods in the United States is carried on at the greatest cost to the life of the wage

earner. Sidney and Beatrice Webb have applied the title "parasite" to the cotton industry of the world, the implication being that this industry is unconcerned for the welfare of its laborers and is interested primarily in the perfection of its output.

In the number of wage earners employed in the United States, cotton manufacture takes third rank; the first and second rank being assigned respectively to the lumber and timber trade and the foundry and machine shop industry.¹

According to the census of 1910, we have 1,423 cotton mills running 27,425,608 spindles and 665,000,049 looms. Of 378,880 wage earners employed in this industry, 150,057 are women over sixteen years of age, and 40,221 are children under sixteen; from which it appears that more than 50 per cent of the total number of laborers in cotton manufacture are women and children. The total cost of material for the year 1910 was \$371,009,470, the value of the products was \$628,391,813 and the value added by manufacture was \$257,382,343. In the light of such magnificent totals compared to the wages paid to women and children, it cannot be claimed that wage earners are paid all that their labor is worth.

With all its wonderful productivity cotton manufacture presents in many states North and South a socially abnormal condition. While the amount spent for material and annual surplus is estimated in hundreds of millions of dollars, the cotton mill states present an increasing problem of poverty, ignorance and helplessness. In cotton mill communities there is a demand for the labors of charity agents, day nurses, milk depots, clinics, camps and classes for tubercular patients, open air schools, school lunches for children, night schools for illiterate

¹ See Census Bulletin on "Manufactures," 1910.

adults, pensions for widows and free scholarships for child laborers. The maintenance of this supplemental community activity is not at the cost of production and does not, except in a few instances, come from the surplus of the operators. A tax is put upon the benevolence of the public, charity organization societies, Young Men's Christian Associations, Young Women's Christian Associations, Home Mission Societies and the churches to correct the output of one of our wealthiest industries.

It would be a display of misdirected zeal for organized Christianity to enter upon a discussion of modern industry either as an advocate of employers' rights alone or as a champion retained to defend workingmen's contentions. The church in the city is not a partisan in a controversy where so much that is right or wrong may easily be urged upon both sides; she comes as an advocate of justice and a friend of human life. Without hesitation church leaders recognize that an increasing number of mill owners are profoundly concerned for the welfare of workingmen and their families. But the Church is not and should not be blind to the dangers which a complex situation involves; she deplures equally the materialism which wealth-producing activity engenders and the destruction of character which unfairness creates. She demands that both the employer and the laboring man lay aside the artificial distinctions of class divisions and look upon a life well lived as more than gain, a solicitude for a brother's welfare as more than daily bread.

Our industrial situation is not administering a square deal when human life and achievement are sacrificed to the production of goods, the securing of profits and the recognition of labor unions. The new ideal of Christian civilization demands the subordination of goods, organizations and profits to human welfare. In the new order

of life which the Kingdom of God idealizes, the greed for gain and the love of power which count the life of man as a thing of little value, must be subdued to the ambition for justice and the love of right.

3. Proposed Solutions of the Labor Problem

The complex order of life presented in industrial situations will never be solved by any one method. There is no specific for labor disorders, but there are possible improvements; and by the converging of many forces influences will be set in operation to produce an improved order of human life and activity.

Organized industry makes a contribution to national and international progress. Minds that can conceive and execute world-embracing problems of mercantile activity have a larger and better thing to think about than personal aggrandizement or unceasing avarice. A consciousness of world needs possesses them and their thought must of necessity be in terms of a common human welfare. It is no idle boast that constrains a modern writer to say of American industrial organization: "The torrid regions of Africa, Burma and Siam; the bleak steppes of Mongolia and the frozen plains of Siberia; the fastnesses of the Andes and the solitude of the Himalayas,—wherever there are human beings, however remote, through some channel and by some means certain American commodities find their way and contribute to the comfort and convenience of the people." The writer justly concludes that such a result of organized industry is deserving rather of respect than of indiscriminate condemnation.

Production which is stimulated by individual impulse leads only to competition of the kind that jeopardizes even the capital invested, to say nothing of the waste

of energy and life of the dependent families that are attracted to it. In view of the fact, as discovered by Bradstreet's and Dunn's Commercial Agencies, that 95 to 97 per cent of new industrial enterprises result in failure, we need not be slow to affirm that "Big Business" is sometimes a public benefit. Commenting upon this fact, Mr. Kirby, President of the National Association of Manufacturers, recently declared: "It must be admitted that any legitimate combination of interests which tends to steady the balance of trade in industry, through increased production, and which serves to reduce friction between labor and capital by minimizing the necessity for frequent reductions in wages incident to a ruthless competitive system, is of general benefit to the nation."¹

Speaking of the demoralizing consequences of individualized production prior to 1890, Mr. J. K. Gwynn of the American Tobacco Company, from whom a quotation has been taken in a former paragraph, declares that "unrestricted competition has been tried out to a conclusion, with the result that the industrial fabric of the nation was confronted with an almost tragic condition of impending bankruptcy. In this trying situation, it was perfectly natural that the idea of national cooperation in lieu of cut-throat competition should suggest itself."²

To correct the evils, which the friends as well as the critics agree to be inherent in the present industrial system, however much they disagree as to the catalogue of those evils, it has been suggested to create a federal commission of industrial relation,³ with powers to act in regulation of production in the same manner that the

¹ The Annals of the American Academy of Political and Social Science, July, 1912, p. 121.

² Ibid. p. 126.

³ See Message of President Taft, Feb. 2, 1912.

Interstate Commerce Commission acts in regulation of traffic. What is good in the American system of industrial organization, existing state and federal laws do not seek to destroy, but what is bad they seem powerless to correct.

Organized labor also has a contribution to make. Trade union is defined as a "continuous association of wage earners for the purpose of maintaining or improving the conditions of their employment."¹ Trade unions undertake a propaganda for improving conditions through a labor press and the circulation of literature; through the use of union labels and the publication of an "unfair list" and through agitation for favorable legislation. Unions recognize strikes and boycotts as legitimate means for securing their demands and they operate to place these agencies upon a business footing. They advocate the right to substitute collective bargaining for individual higgling over wages and hours of labor. They maintain the right to deal through their representatives on equal terms with their employers concerning the wages a laboring man shall receive, the hours he shall labor and the conditions under which his work shall be done.

Trade unionism is justified by its purpose and result. It has operated during the century of its activity to elevate standards of life and labor, seeking higher wages and more leisure for workingmen. It has produced an increased efficiency of the workmen, has diminished accident and averted diseases. It has raised the moral tone of the factory, has kept young children at school, has resisted degeneracy and has improved the lot of workingmen. It has secured legislation which without its influence would not have been enacted and it has striven unceasingly for a fair distribution of the wealth which

¹ Webb: "History of Trade Unionism," p. 1.

labor produces. It deserves the consideration of all friends of humanity because of its passion for righteousness and its unselfish devotion to a cause almost forgotten in the rush of industrial activity.

It has been objected to trade unions that they are a "Labor Trust" whose purpose is "to say to the farmer that he shall either harvest his crops under its rule, or permit them to perish; to the manufacturer, that he shall neither produce nor transport contrary to its will; to the merchant, that he shall neither buy nor sell unless his wares bear the brand of its approval; to the laborer, that he must wear the yoke or starve; and to those who belong to none of those classes, that they must suffer the wrongs, submit to the losses and pay the penalties to which its rules subject them."

To the extent to which all or any of these charges are true, the methods of labor unions are clearly reprehensible, and to the degree that they foster or encourage dynamiting, assassination or any form of lawlessness, they become an anti-social class without hope of mercy or reason for existence. Such abuses are no part of the philanthropy or ideals of trade unionism whose best service to the industrial age is without the slightest taint of anarchy but full of the energy of unselfishness.

Labor unions, if they would secure the last and best benefit to the workingman, must accept it as a part of their obligation to improve his moral character and trustworthiness. Nothing of much value is done for any man unless his character is strengthened, and if that noblest work is accomplished for him, there is little else that needs to be done. It is only as hours and conditions of labor, profitable employment and insurance against unemployment enter into the making of character that they deserve serious attention.

Socialism enters with a proposed solution of industrial problems. Socialism is both a philosophy of life and a program of progress. As a philosophy, it views life in all stages of development and reaches the conclusion that life always manifests itself through economic forces. It declares that the economic condition at any time is the basis upon which all moral, intellectual and social life is made possible. The best exposition of this philosophy is given by Karl Marx in his "Communist Manifesto," published in 1848. Marx interprets history as class struggle which takes its form from the economic conditions of the epoch under consideration. In the age preceding our own the struggle was between the bourgeois and the proletariat classes. In the modern era this struggle is reproduced in the warfare between the capitalists and laboring classes. Socialism is a protest against the excessive individualism of the capitalist class and a plea for a complete social revolution which shall restore community ownership and control of property. It is the purpose of socialism to abolish the power of capital to subdue the products of labor to its own enrichment. It does not advocate destruction of private property, but it seeks to prevent the private use of property in ways which withdraw from labor the produce of its toil.

As a program of progress, socialism maintains for its cardinal principle the public ownership of capital, or, in other words the means of production.¹

According to socialism, society is a unit and the various problems affecting society are simple manifestations of the one fundamental problem of poverty. "Socialist reform measures, moreover, are all inseparable and logically connected with each other, and only when taken together do they constitute an effective program of social prog-

¹ "Socialism: A Critical Analysis," Skelton, p. 177.

ress.”¹ Poverty, in the socialist theory, “is the direct result of capitalistic exploitation; and ignorance, vice and crime are poverty’s legitimate children. To maintain its rule, capitalism must dominate government and public sentiment, hence the constant incentive for the ruling classes to corrupt our politics, our press, our pulpit and our schools.”²

The cure of the ills which defeat the ideals of social life is sought in the overthrow of the wage system and the substitution of a purely democratic control. “Its aim is to modify radically, and finally to utterly abolish the wage system.”³ The cardinal principles of socialist demands are, “first, a distribution not of a part, but of the whole of the profits. Secondly, it involves a radical change from centralized, aristocratic control to diffused, democratic control of industry or trade. Its aim is, by means of union, to distribute throughout all classes both wealth and power.”⁴

The ideal of socialism is far from being realized in modern society; but it must not be looked upon as Utopian or fantastic, for it is by no means certain that the existing wage system is a permanent fact in modern industry. Neither should it be accepted as a divinely ordained fact that classes should exist in a perfect state of society. Dr. Rauschenbusch endorses the idealism of the socialistic theory in these words: “It proposes to give to the whole body of workers the ownership of these vast instruments of production and to distribute among them all the entire proceeds of their common labor. There would then be no capitalistic class opposed to the working class; there would be a single class which would unite the qualities of

¹ “Socialism in Theory and Practice,” Hilquitt, p. 209.

² “Socialism in Theory and Practice,” Hilquitt, p. 211.

³ “Labor Problems,” Adams and Sumner, p. 379.

⁴ *Ibid.* p. 380.

both. This would be a permanent solution of the labor question. It would end the present insecurity, the constant antagonism, the social inferiority, the physical exploitation, the intellectual poverty to which the working class is now exposed even when its condition is most favorable.”¹

The weakness of socialism is, first, in the supposition that only the laboring man is a just object of solicitude. Society is a larger unit than any one artificial class now existing in society, and all classes deserve attention for the purpose of bringing them to perfection. Those who labor at productive toil are true members of society, but those who conserve the products of industry, who interpret their uses and apply them to the greater good of the whole, are just as valuable to the common welfare. The social interpretation should be that contained in the motto, “each to all and all to each.”

The second weakness of socialism is in its contention that an improved economic condition only is needed to create an ideal social order. The question of character, self-control, home life, child welfare, are more fundamental than simple economic demands. Professor Ellwood gives a just estimate of the underlying needs of social progress which socialism overlooks: “It would be far more scientific to reorganize society upon the basis of the needs of the family than to reorganize it simply upon the basis of industry. The reproduction process which the economic socialists ignore, or leave unregulated almost entirely, is far more important for the continued existence of human society than all its economic processes.”²

The strength of socialism, that which makes its appeal

¹ “Christianity and the Social Crisis,” pp. 407-408.

² “Sociology and Modern Social Problems,” p. 303.

of especial interest to the city church, is in its passion for the righteous treatment of an oppressed class, its contention that class shall disappear in an ideal society, and its hope that a pure democracy shall be established upon the earth. The devotion of many socialist leaders to these principles puts to shame the half-hearted zeal of many a churchman.

To the permanent worth of socialist doctrine Dr. Rauschenbusch testifies in these words: "It would embody the principle of solidarity and fraternity in the fundamental institutions of our industrial life. All the elements of cooperation and interaction which are now at work in our great establishments would be conserved, and in addition the hearty interest of all workers in their common factory or store would be immensely intensified by the diffused sense of ownership. Such a social order would develop the altruistic and social instincts, just as competitive order brings out the selfish instincts."¹

Within recent years has appeared a movement in America called the Industrial Workers of the World, claiming kinship with both labor unions and socialism, but not thoroughly identified with either of the older organizations. Through its connection with the textile disturbances at Lawrence, Mass., this neophyte among propagandists has attained a national prominence far in excess even of its strength of numbers or its hitherto expected importance.

The Industrial Workers of the World as an organization derives its method and spirit from syndicalism, as it is known in France. The French name for labor union is *syndicat* and the national organization of syndicates is known as the General Confederation of Labor. The revolutionary spirit of the General Confederation is seen

¹ Rauschenbusch, "Christianity and the Social Crisis," p. 408.

in its declared purpose to restore the state to the industrial workers; and this it seeks to effect by defying existing laws, overturning both trade unionism and socialism, and setting up the rule of industrialism as alone avoiding an iniquitous compromise with capitalization. Transported to America, syndicalism somewhat modifies its antagonism of labor unions and socialism, and somewhat softens its hatred of law, but retains its antipathy to organized capital.

Thirty-six persons representing the more aggressive union spirit, met in Chicago in 1904, and organized the Industrial Workers of the World, having for its purpose the joining of all workers in "one big union" and the overthrow of the wage system.¹ Four years later a division appeared among the supporters of the new movement, and two irreconcilable branches were established, one with headquarters in Chicago, the other at Detroit, Michigan. The Chicago branch holds to the necessity of interfering with the products of industry by direct action, economic destruction or "sabotage," embarrassing trade and profits by ingenious shifts and devices, and allowing the worker to enforce his demands by the use of the only tools which he really understands, namely, the tools of industry. The Detroit branch on the other hand, according to Dr. Bohn, from whom these facts are derived, "branded the members of the original organizations as anarchists, and set themselves up as the real representatives of the spirit and purpose which animated the industrial union movement at the time of its inception. In their agitation they lay stress on political activity as an absolutely necessary complement of economic activity in the struggle against the wage system."²

¹ See Statement of William E. Bohn, Ph.D., in *The Survey*, May 4, 1912.

² "The Industrial Workers of the World," *The Survey*, May 4, 1912.

Members of the Socialist Labor Party are members of the Industrial Workers of the World, but the Socialist Convention at Indianapolis within recent months energetically denounced "direct action," "sabotage" and economic warfare as destructive of national well-being and as tending to anarchy. Members of labor unions are also among the supporters of the new movement; but the American Federation of Labor has not endorsed its propaganda. At the present time the Industrial Workers of the World is an agitation within the ranks of various labor unions and labor parties. It has made no valuable contribution to the solution of industrial problems, and so far as its present tendencies are apparent, it is a movement to be feared rather than encouraged.

A powerful agency for the creation of public sentiment and the expression of the public moral conscience is the National Conference of Charities and Corrections. At the annual session of this Conference at Cleveland, Ohio, June 12 to 19, 1912, there were present some two thousand social workers and students of public problems. They discussed such questions of national importance as standards of labor and life, immigration and the labor condition of immigrants, prison labor, courts and prisons, state aid to dependents, dependent and working children, sex hygiene, housing and recreation, families and neighborhoods, medical and social work, the church and social service, and kindred economic and sociological problems.

The National Conference adopts no resolutions, but its sectional department on "Standards of Living and Labor," held an all day meeting for the discussion of industrial legislation, met after adjournment and gave expression as a group of citizens to certain great principles which the welfare of the nation demands should be incorporated into laws. These principles embody the fol-

lowing subjects: a living wage, minimum wage commissions, the publicity of wage scales in all industries, an eight-hour day, a six-day week, the prohibition of night work for minors, the regulation of night work for men and women, the investigation of industrial conditions through the Federal Government, the prohibition of the manufacture or sale of poisonous articles wherever possible, the strict regulation of hazardous toil, the standardization of mine and factory inspection, housing conditions, the employment of women and children in wage earning occupations, the review and regulation of intermittent employment, the prevention of unemployment, the compensation for industrial accidents, diseases, old age pensions and kindred matters.¹

The Federal Council of the Churches of Christ in America is laboring unceasingly for the cooperation of all Christian churches in matters pertaining to social well-being. The survey of social and industrial conditions recently inaugurated is evidence of the serious attention the Federal Council is giving to the problem of the Church and modern industry.²

4. What the City Churches May Do

The warring spirit of the modern labor world will never be subdued by theories, however finely drawn, nor by associations however compactly organized. The Church holds the secret of the final victory and in proportion to the fidelity of Christ's followers to their chief mission in the world will the spirit of hate and unkindness disappear from the hearts of men.

Unless the spirit of Christ is brought to the solution of industrial problems, no adequate solution will ever be

¹ "Industrial Minimums," *The Survey*, July 6, 1912.

² Bulletin, "The Church and Modern Industry," and various publications of the Federal Council.

found. The church in any community that brings together a pastor, a mill operator, a laboring man, a representative of the labor union council, a banker and a charity worker for a discussion of the problems that are common to them all, will perform a service of far-reaching value. Upon the basis of accurate information, an effort at relief may be attempted. In a spirit of fairness and kindness the search for the facts must be undertaken.

Every local church should through organized classes and study groups investigate the industrial conditions in its community. The following questions should be printed on a card and put into the hands of investigators.

(1) What are the main industries of the community which the church serves? (2) How many men, women and children are employed in each industry? (3) What proportion of these workers are unskilled and what are the wages of the unskilled laborers? (4) What are the hours of labor and the rest day privileges in each industry? (5) What are the causes of unemployment? (6) What is the average annual number of the unemployed? (7) Are the conditions of labor healthful and sanitary? (8) What pension systems are provided for the sick or unemployed? (9) Are there trade unions? Name them. (10) What is the state law governing: (a) Hours and days women and children are allowed to work; (b) Industries in which women and children may not work? (11) Do industries give out work to be done at home: (a) at what wages; (b) under what conditions? (12) What welfare work does the situation demand? (13) What information can be used: (a) for sermons; (b) for lectures and addresses; (c) for bulletins; (d) for references to official bodies?

The information secured by local investigations should

be supplemented by the study of standard authorities and the comparison of the methods of work attempted elsewhere.

The best results may be attained by conducting this study in organized classes, giving attention to suggestions from the following sources:

(a) The application of the National Consumers' League to local industries, Mrs. Florence Kelley, Secretary, 105 East Twenty-second Street, New York City.

(b) The application of the researches of the National Child Labor Committee to local conditions. Address Mr. Owen Lovejoy, Secretary, 105 East Twenty-second Street, New York City.

(c) The principles and purposes of local trade and labor councils.

(d) The principles and purposes of local socialist clubs.

(e) The suggestions of the Federal Council of the Churches of Christ in America bearing upon local conditions. Address Dr. Chas. S. Macfarland, 1611 Clarendon Building, 215 Fourth Avenue, New York City.

(f) The suggestions of the National Conference of Charities and Corrections concerning local conditions.

(g) The application of local agencies to community needs: (1) Young Men's Christian Association and Young Women's Christian Association; (2) Organized Charities; (3) Charity Committee of city courts and magistrates' courts; (4) Juvenile courts and probation officers; (5) Home Mission Boards and social settlements; (6) Employer's benefits; (7) Salvation Army.

Securing the information will lead inevitably to an aroused conscience in the local church, seeking to find expression in community activity. The proper direction of this activity will fall upon church conferences, official

boards of the church, adult Bible classes, aid societies and young people's organizations.

A changed heart with a life that corresponds to it is the secret from which all beneficent activity springs. Nothing that human ingenuity can devise will ever be a substitute for the simple Bible imperative: "Ye must be born again." In nothing can the city church perform a service of more preeminent value than in the unceasing proclamation of this spiritual necessity in the lives of its members who toil or who employ others to toil.

Reading List

Webb: "History of Trade Unionism," Ch. 1, 4, 7, 8.

Marshall: "Principles of Economics," Book II, Ch. 2, 3; Book III, Ch. 2; Book VI, Ch. 12.

Goldmark: "Fatigue and Efficiency," Part I, Ch. 4, 10; Part II, Ch. 17.

Ward: *Social Creed of the Churches*.

Bulletins of the United States Bureau of Labor.

Questions

1. Can the "closed shop" be justified by Christian teachings?
2. Is the "open shop" a proof of Christian brotherhood?
3. At what points in the *living wage* question can the church display her interest?
4. What are the permanent benefits in your community derived from trusts, combines or organized industry?
5. What permanent benefits does your community derive from labor unions?
6. What doctrines are taught by strict socialists in your city?
7. What are the leading industries in your city?
8. Give a summary of the labor laws of your state.
9. What new legislation is demanded?
10. What is a rational program of Christianity in relief of local labor problems?
11. Can the modern labor world be made thoroughly Christian?

12. Are the teachings of our Lord concerning justice, mercy and love contradictory to the essential principles of economics?
13. If an industrial establishment can not thrive except by employing women and children, is it founded on sound economic laws?
14. What Christian principles are involved in the "minimum wage"?

CHAPTER V

THE CITY CHURCH AND SOCIAL VICE

1. Age of the Social Vice

PROSTITUTION is coeval with human society. Before Babylon was founded or the human family began to migrate from its earliest home, the sin existed. No age of human civilization has been without this form of vice. No culture, however exalted, has ever been discovered refined enough to eliminate it from the lives of men. The Christian Church has never successfully combated this expression of human depravity; but from the time that Moses gave his commandments from Mount Sinai, the religious world has been set for its destruction. Since the days of the Son of Man, the sin has been charged not against the outward act, but against the state of the heart; and Christianity has labored for the perfection of human morals by purifying the heart from which conduct springs.

Social vice flourishes in secret. It is a shame even to speak of the practices which all enlightened men know to be everywhere prevalent. But the sin has taken advantage of the bashfulness of society to flourish and spread until it almost defies successful resistance. After twenty centuries of Christian influence and religious example exalting purity of life, the Church is suddenly called to face a condition, the extent, causes and consequences of

which are almost too stupendous to be credited. Because the evil is so great and so firmly established, many are to be found who assent to its continuance as a condition which cannot be cured. The intricacies of the sin and its moral defilement will never be checked or eradicated until the fight against it is brought out into the clear light of day and the shame which attaches to the discussion shall give place to the shame that permits through a deceiving modesty the ravages of an evil that affects all homes, all social activities and all individual life.

Two events within recent years have called public attention to the social evil in our national life. The first was the finding of a special Grand Jury in the City of New York in 1910. Through the investigations of this body a discussion was projected which has been continued through the public newspapers, magazine articles, pamphlets and books, acquainting the reading public of America with the workings of an evil long suspected but not hitherto publicly exposed.

The second event of national importance was the work of the Chicago Vice Commission, whose results were given to the world in 1911. The final report of this commission is available to only a limited number of students and social workers, but its conclusions and recommendations have been so extensively quoted in the public press and in popular lectures that it cannot be doubted that this report is one of the most significant documents ever presented to the American people.

Since the publications of the reports of the Rockefeller Grand Jury and of the Chicago Vice Commission, it is easier to speak upon a repugnant and distasteful subject, and in numerous ways a public conscience is asserting its authority. Says Jane Addams in 1912: "I was much impressed and at times fairly startled by the large and

diversified number of people to whom the very existence of the white slave traffic had become unendurable and who promptly responded to any appeal made on behalf of its victims. City officials, policemen, judges, attorneys, employers, clergymen, railway officials, and newspaper men, as under a profound sense of compunction have been unsparing of time and effort when given an opportunity to assist an individual girl, to promote legislation designed for her protection, or to establish institutions for her rescue.”¹

2. The Entourage of Vice

It is not possible to estimate in statistics the extent or seriousness of the modern social evil. It is not possible to estimate in figures the value of human character or the destruction which the loss of a human soul involves. The simple statement that there are 500,000 women in public vice in the United States, that the entire number must be recruited at least every seven years, and that there are untold numbers of other women in clandestine vice, is sufficient to arouse the emotions of every sincere man.

More than a billion and a half dollars are spent every year in the unholy traffic of human life and virtue. So gigantic a sum of money withdrawn from legitimate business and put into the production of sin and ruin, creates an appeal to an aroused economic conscience.

Every year in the United States one million men through invalidism and inability are withdrawn from profitable labor from ten days to three months because of the tax upon physical and nervous energies which social vice demands. The most loathsome and horrible diseases are contracted through association with public vice; and

¹ “A New Conscience and an Ancient Evil,” Preface.

their effects are not confined to the lives of the guilty men and women, but the crushing weight falls with greatest force upon the helpless and the innocent. Innocent married women are rendered invalid for life because of the sins of their husbands; helpless children are born blind, crippled and insane, or their life is taken from them before they see the light, because of their parent's sin. Normal children with every promise of long and useful lives are corrupted to perpetuate an unholy system. From the homes of the good as well as the abodes of the degenerate must come every year the 70,000 girls whose bodies are demanded by the business of vice. Politics are corrupted, the enforcement of the law is nullified and the entire public conscience is deadened while the business continues.

Public prostitution, therefore, is a national question. It relates to the economic, intellectual, moral and social well-being of all the people. The indictment brought against the social evil by the Chicago Vice Commission is a strong one, but not too strong in the light of discovered facts. This curse "is more blasting than any plague or epidemic; more terrible than any black slavery that ever existed in this or any other country; more degenerating to the morals and ideals of the nations than all other agencies against decency combined."¹

3. Causes of Social Evil

The social evil, whether considered as a white slave traffic or as simple prostitution, has its cause first of all in the uncontrolled lust of men and women. The Ten Commandments thunder against this evil because it is a sin. The teachings of the Saviour of Men warn against it because it is rooted in an impure heart. The doctrines

¹ "The Social Evil in Chicago," p. 26.

of the Apostles wage unceasing warfare against it because it has its origin in an unregenerated character. The findings of the Church throughout its long history assume a moral surrender as the fountain from which the stream of evil flows. Only on moral grounds can the hideous deformity be explained. It is from this high plane that Dr. Sanger speaks when he discusses the causes of vice which his investigations revealed: "Among the reasons," said he, "are some which tell of man's deceit; others, where the machinations employed to effect the purpose raise a blush for humanity; others, where a wife was sacrificed by the man who had sworn before God and in the presence of men to protect her through life; others, where parents have urged or commanded this course and are now living on the proceeds of their children's shame, or where an abuse of parental authority has produced the same effect; and others still, where women, already depraved, have been the means of leading their fellow women to disgrace."¹ What but the fact of human sinfulness can adequately explain so horrible a picture?

It would, however, be the utmost folly to refuse to see wherein economic and social conditions stimulate the depravity of men and aid in the perpetuation of an evil system. The Chicago Vice Commission is within the limits of sober truth when it places among the causes which lead to the downfall of men and women the following facts: lack of ethical teaching and religious instruction; economic stress upon the individual life of unskilled workers, with the enfeebling influences on the will power; the large number of seasonal trades in which women especially are engaged; abnormality; unhappy home conditions; careless and ignorant parents; broken promises; love of ease and luxury; the craving for excitement and change;

¹ W. W. Sanger: "The History of Prostitution," p. 33.

and ignorance of hygiene. It is of the utmost importance that religious and social workers who seek the reformation of the fallen and the improvement of society, shall take all these causes into their consideration.

It is an occasion of sorrow and despair to remember the association between the economic situation and the enlargement of the social evil. The despair, however, should lead to the determination to understand how far economic conditions really enter into the situation and to grapple with that phase of the problem as offering a possible solution.

"The aphorism that morals fluctuate with trade was long considered cynical, but it has been demonstrated in Berlin, in London, in Japan, as well as in several American cities that there is a distinct increase in the number of registered prostitutes during the periods of financial depression and even during the dull season of leading local industries." Commenting upon this observed fact, Jane Addams declares her readiness to believe "that very often all that is necessary to effectively help the girl who is on the edge of wrong-doing is to lend her money for her board until she finds work, provide the necessary clothing for which she is in desperate need, persuade her relatives that she should have more money for her expenditure, or find her another place at higher wages. Upon such simple economic needs does the tried virtue of a good girl sometimes depend."¹

The economic aspects are graphically pictured by the Chicago Vice Commission in the following comparative estimates: The average wage paid to a girl in a department store is \$6 per week, or \$300 a year. This is estimating a girl at honest work at 5 per cent on a capital of \$6,000. The average income of girls in houses of pros-

¹ "A New Conscience and an Ancient Evil," p. 78.

titution is \$25 a week, or \$1,300 a year, which is 5 per cent on a capital of \$26,000. In other words an honest girl represents a capitalized value of \$6,000 while a public prostitute is capitalized at more than four times as much; so that in modern industrial and social economy where brains, intelligence, virtue, and womanly charm should be at a premium, they are really considered a discount, and no estimate whatever is taken of her future life as a wife and mother. It is a further indictment of the intelligence of society that girls in domestic service and daughters from well sheltered homes of idleness, enter a life of public shame in larger proportionate numbers than women from the industrial world.

The industrial situation, however, is responsible for more human downfall and a larger number of failures of character than we have ever been disposed to believe true. "When once we are in earnest about the abolition of the social evil, society will find that it must study industry from the point of view of the producer in a sense which has never been done."¹

The brief submitted by Louis D. Brandeis to the Supreme Court of the United States, to the Supreme Court of Illinois, to the Supreme Court of Ohio and to the Supreme Court of Oregon, contained the following arguments concerning the bad effect of fatigue upon morals: "The danger from excessive working hours is shown by the moral degeneracy which results from over-fatigue. Laxity of moral fiber follows physical debility. When the working day is so long that no time is left for a moment of leisure and recreation, relief from the strain of work is often sought in alcoholic stimulants, and in extreme cases the moral breakdown leads to mental degeneracy and criminal acts. . . . Girls in factories are expected

¹ "A New Conscience and an Ancient Evil," p. 90.

to keep up a certain pace while at work, and ten hours of driving work at a hot pace are not to be considered conducive to good health physically or to leave the worker in any humor for applying herself to educational improvement. Dances and shows will be the most attractive things to be indulged in after work, if the chance offer. . . . A consideration of even more immediate importance is that such circumstances impel undisciplined girls toward unsocial action, toward vicious or criminal behavior."¹

A powerful though passive cause of the extent and continuance of the social evil is discovered in social apathy and indifference. There is no public opinion that demands a change of conditions. The charge which the Vice Commission brought against the city of Chicago may be brought with just as much force against every large city in the United States. "Vice continues because there is a constant evasion of the problem, because the public is ignorant or indifferent to the situation, and because there is no united effort in demanding a change of the intolerable conditions."²

If the public knew the conditions and appreciated them at their highest importance, there would be such a wave of indignation against evil-doers, such a flood of sympathy for the helpless victims, and such a demand for public righteousness, that our great country would be transformed within a few short years into a safe place for rearing children.

Already since the findings of the Rockefeller Grand Jury, there have been prosecutions against dealers in the illegal traffic of women in twenty-eight states of the Union; but this is only a small beginning of what will be seen when the enlightened conscience of the American

¹ Goldmark: "Fatigue and Efficiency," pp. 220-227.

² "Social Evil in Chicago," p. 28.

public demands that an intolerable condition shall utterly cease out of the land.

4. How Recruits are Secured

Investigations of the business of commercialized vice within recent years have revealed an astonishing fact. Man is more responsible for the continuance of woman in public vice than is woman herself. The whole miserable system is man's business. Comparatively few recruits are gained by voluntary entrance in the ranks of the fallen and sinning.

The reading world has been made familiar with the terms procurers, panders, cadets, exploiters, and importers. A procurer is a man or a woman, oftener a man than a woman, who induces by any means a woman to enter a house of disrepute and subject herself to the infamy of public vice. A pander is a man who either individually or in association with other men procures women for the trade and induces them to go from city to city wherever there seems to be larger demand for them. A cadet is a man who lives wholly or in part upon the earnings of a girl in the practice of immorality. Usually he is supposed to give some protection against police interference and to be on hand in order to pay her fine in case she is called before the court. An importer is one who brings a woman into the country from a foreign source of supply. He assists women into the country for immoral purposes. An exploiter is a man or woman who directly or indirectly receives a profit from the proceeds of the illegitimate business.¹

Procurers and cadets and the whole brood of such degenerates have their largest field of operation in con-

¹ Senate Document No. 196: "Importing Women for Immoral Purposes."

nection with the so-called white slave traffic. They are among the most vicious elements in human society and it is difficult to find any word in the language sufficiently obnoxious or severe to characterize their conduct. They are acquainted with all the weaknesses of human nature and are thoroughly familiar with the intricacies of the law touching social vice. It has not been clearly proved that they carry on their schemes through an organized association, but it is undoubtedly true that they have an understanding among themselves and that they work into one another's hands, in all matters pertaining to supply and demand. Clifford G. Roe expresses the opinion that New York, Chicago, St. Louis and San Francisco are the main distributing points of the traffic in North America; while the cities of Seattle, Portland, Salt Lake, Ogden, Butte, Denver, Buffalo, Boston, and New Orleans are the most prominent trading points.¹

In all important cities of the Union, commercialized vice is operating, although it may not be distinctly connected with that system of iniquity that is known as the white slave traffic. Women of all colors and all nationalities are drawn into this maelstrom of iniquity and the degradation is just the same even though the vice in its commercialized form may not assume the aspects of slavery.

Agents for the securing of women can be discovered in every American city and even in small towns and country communities. Little boys of ten and twelve years of age not infrequently become panders or procurers through their familiarity with places of vice and the practices of immoral men. They are sent upon errands into disreputable quarters of a city as messenger boys, as collectors and agents for various enterprises. Even when

¹ Roe: "Panders And Their White Slaves."

not at work little boys congregate around saloons, billiard halls, dance halls, and beer gardens, and they easily learn the lessons which older men are not slow to teach.

Depraved family life is responsible for a larger part of the present day system of vice than can easily be estimated. The Juvenile Court of every city in North America discloses revelations of the most astounding and horrible character.

During the ten years in which the Juvenile Court of the City of Chicago has been in operation, 2,241 girls have been brought into court on the charge of immorality, disorderly conduct and incorrigibility. The offenses charged against these girls in almost every case bear upon sexual irregularity. The plain, unvarnished word, "immorality," is never used in a petition or statement before the court when it can be avoided. Furthermore, 85 per cent of all these girls were sixteen years of age or under, and nearly half of them were fourteen years of age or younger. The conditions lying back of their disorderly conduct or immorality are bluntly stated as follows: Intemperate fathers; intemperate mothers; fathers of vicious habits; mothers who are immoral, vicious or criminal; fathers who shirk all responsibility and desert the family; illegitimate or abandoned children; victims of gross cruelty; inmates of disorderly houses; sisters who are immoral; brothers who are delinquent. One girl was a common street walker at eleven years of age.

More specific violations of childhood are revealed in the further statements that not infrequently the companions of the first experience of sexual immorality are found in the family of which the children are members. In the case of fifty-one girls it was the father himself who introduced his child into a life of shame. In others it was the uncle or the brother or the older cousin who wronged the child.

In other cases it was the mother who introduced her daughter to immorality. Such records would be flatly contradicted by the respectable members of human society if the records of the court and their subsequent investigations did not prove the charges to be absolutely true. Many children are taken from public houses or arrested as street walkers who still have their dolls in their arms. The traffic claims children eight and nine years old who have their regular patrons.

Further evidences of the neglect of parents and guardians to safeguard the welfare of their children are found in the conditions under which their degradation had its origin. Such conditions are the unregulated play in early childhood and the misdirected curiosity of children concerning the facts of their physical life. Many children pursue their pleasures and seek the gratification of their curiosity in public parks and skating rinks, at picnics, in buggy riding, in going to and from church, in visiting theaters and moving picture shows, and in the companionship of their less innocent childhood friends.

It is especially difficult for negroes of the poorer type to maintain their families in safety under the conditions of city life. In every American city where negroes form a considerable part of a population, their homes are located in the most abandoned districts, in dark alleys, in the rear of saloons or next door to disreputable houses. Negro children never wander far from their homes and their constant association from earliest infancy is with vice, degeneracy and lawlessness. When no other occupation is available negro boys and girls can be employed in saloons or houses of prostitution in the capacity of porters, waiters or messengers. It has even become the custom of a certain class of employment bureaus to refuse to send boys or girls into such employment, and yet

without hesitation they provide "negro boys" and "negro girls" for such demands, on the convenient assumption that American law is based on the discrimination between "persons" and "negro persons."

Procuring recruits for an immoral life takes place under the eyes of respectable people without serious danger of detection. The department store is a notorious recruiting ground, and even in the busy hours of the day when the aisles are crowded with shoppers of the most respectable standing, the nefarious business proceeds. Out of a long experience Jane Addams describes the salesgirl in a department store: "She may be bitterly lonely but she is expected to smile affably all day long upon the throng of changing customers. She may be without adequate clothing, although she stands in an emporium where it is piled about her, literally as high as her head. She may be faint for want of food, but she may not sit down. She may have a great desire for pretty things but she must sell to other people at least twenty-five times the amount of her own salary, or she will not be retained. The only person, man or woman, in this commercial atmosphere who speaks to her of the care and protection which she craves, is seeking to destroy her. The only man who approaches her there, acting upon his knowledge of this inner life of hers, does it with the direct intention of playing upon it in order to despoil her."¹

We have already observed the effect of long hours of hard labor upon the physical and moral resistance of girls and women. When we add to the weakness which unremitting toil induces the further weakness of untrained innocence and unformed conscience, we are presented with a condition that makes temptation easy and resistance increasingly difficult. Alluring and abundant pitfalls await

¹ "A New Conscience and an Ancient Evil," p. 66.

the underpaid, fatigued, untaught and unwary girls. The ordinary recreation which the city affords does not foster innocence and strength of character. Overworked girls and young women find nothing open to them except cheap theaters, the public dancing halls, and the recreation centers or public parks. It is at this time when resistance is lowered and opportunities rendered favorable that the enemy often comes in the guise of a providential friend or companion. In the absence of sufficient warning girls place their confidence in strange men of ingratiating manners, or accompany boys of their own age whose designs it would be an injustice to suspect. Girls often suppose that they are in love with a worthy man or that they have discovered a friend who is able through his mysterious supply of money and theater tickets to relieve the almost unbearable tedium of their weary life. Untold numbers of unsuspecting girls are lured to a doom worse than death through what their unsuspecting nature designates as love or confidence. Fake marriages are often performed between these girls and their supposed lovers and a career of shame begins in what was supposed to be the offer of unceasing delights and the pleasures of a home. It is an undisputed fact that many helpless girls and married women are put upon the streets by their so-called lovers and husbands.

Disappointed home life even when marriage was entered upon without sinister designs often presents to the public its quota of women who swell the ranks of the disreputable and characterless.

Employment agencies and pawn brokers' shops not infrequently pursue their business at the expense of woman's character and helplessness. There is but one door open to many innocent girls or young women who unsuspectingly put themselves into the hands of many of these men who

pursue their schemes of darkness under the guise of legitimate business. Many an employment agency and many pawn brokers' shops would be unjustly included in the category of procurers for vice but their brotherhood bears the reputation that taints the heavens.

There are physicians and so-called medical agencies whose profit is gained at the expense of helplessness or misdirected innocence. The daily newspapers contain advertisements purporting to cure in secret, and for a small sum of money, the diseases from which men and women may be suffering. In many instances these advertisements are so skillfully worded that they cannot be dealt with by existing laws against dishonest practice, or by postal regulations against the circulation of indecent literature; but the young man or woman discovers that they offer a possible cure of the troubles which press upon their agonized conscience. Unwilling to consult their parents or their family physician, many boys and girls seek the relief which these advertisements promise. In unnumbered instances the helpless victims find themselves entangled in a net of threatened publicity or blackmail from which it is utterly impossible for them to escape. In shame and despair many of them take to a life of clandestine vice or of nefarious immorality because no other way seems open to them.

Children at school, both boys and girls, frequently have pictures and leaflets put into their hands suggestive of vice, and advertising a cure for evils which may or may not be existing. Such pictures and literature are the output of a cunningly devised industry which seeks to profit from childhood curiosity and to increase their gains through easily aroused fears. Daily newspapers are much to be condemned when they sell their space for the same unholy uses. The world is full of books promising to give information upon what young life is so eager to know;

but the world is not full of intelligent men and women who are willing to give adequate information concerning what the growing generation ought to know. Much of the literature on the market offering advice leads only to destruction and public sentiment submits to this villainous mass of misinformation, being too modest to furnish the information that would protect innocence, strengthen character and dignify the relation between men and women.

Recruits to the life of degradation and sorrow are gained at our own doors in the open light of day. The best homes of the nation as well as the most degenerate are called upon to furnish the endless supply of girls and women who shall satisfy the greed and passion of sinful men and women. The United States Congress has recently made extensive investigations into the business which was supposed to supply foreign women to the immoral trade in America. The findings of that Commission¹ declared that while there is an undoubted supply from foreign lands, yet the greatest danger to immigrant women confronts them after they reach American cities. It is on the streets of a great city, on the trains going to their destination, in taxicabs, carriages, street cars and omnibuses, where the greatest peril confronts them. When we think of the 500,000 women and girls in public vice, the untold numbers of others whose immorality is clandestine or occasional, when we recall that 70,000 of the daughters of our land are destined for shame in this year of our Lord, we can take it to our own conscience and declare that the wreckage is "made in America."

5. Legal Restraint and the Enlargement of Laws

American law concerning social vice is based on the theory that prostitution is a crime. Every phase of the

¹ Senate Document No. 196, "Importing Women for Immoral Purposes."

evil is illegal. It is not possible to license prostitutes. There is no recognition in the courts of law of the business connected with social vice. The wages of an immoral woman cannot be collected by law. Landlords and agents who rent houses for this purpose are liable to prosecution. Any citizen in the land has a right on the basis of existing laws and sentiment to declare all such houses a public nuisance and to have their use permanently discontinued without the enactment of a single new ordinance.

In the light of these assumptions, all attempts at regulation and segregation are both illogical and illegal. Efforts at such extra-legal restraint have always been attended by increased disorders. The social results from such treatment are too numerous and too alarming to escape the notice of any intelligent student. It is a well-known fact, for example, that the police system in every important city has been degraded through the influences attendant upon efforts at regulation.

The attempt many American cities make to solve the problem of vice by segregation is based upon an inadequate conception of facts. A moment's consideration will establish the truth of the following propositions:

(1) Segregation is an incomplete process. It is wholly impossible to confine all immoral women within the limits of one specified territory for not all of them are known to the police officers. Clandestine vice cannot be segregated.

(2) Segregation does not confine the results of vice in one district. The sin, contagion and shame of the segregated portion spreads to the entire community.

(3) A segregated district through its bright lights, animated life and promise of immunity is one of the strongest agencies in recruiting for the business, offer-

ing, as it does, protection and reward to those who enter it.

(4) The traffic in unholy lust is essentially a man's occupation and it is the summation of absurdity to segregate the women and allow guilty and contaminated men to mingle freely in society.

(5) The vice is essentially social with causes lying far back in the social structure. Its evil can not be corrected by territorial limitation.

It is easily apparent that the social conscience has been blunted by the presence of a segregated district. The simple fact that it is a crime for any landlord to rent a house for immoral purposes renders attempts at segregation by the municipal council a criminal act, and the attempt thus to compromise with a public crime renders all parties involved in it partakers of a common illegal procedure.

It follows likewise, from the basal theory of American law, that attempts to define an "age of consent" are also illegal and absurd. There can be no age of consent in a criminal transaction; yet various states of the United States have enacted laws appraising the offense of men according to the age of the victim of their uncontrolled passions. The age of consent in different states is as follows: 10 years in Georgia and Mississippi; 14 years in Alabama, Missouri, Nevada, North Carolina, South Carolina, Virginia and West Virginia; 15 years in Texas; 16 years in Arkansas, California, Connecticut, Illinois, Indiana, Iowa, Kentucky, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Montana, New Hampshire, New Jersey, Ohio, Oregon, Pennsylvania, Rhode Island, South Dakota and Vermont; 18 years in Arizona, Colorado, Delaware, Florida, Idaho, Kansas, Nebraska, New Mexico, New York, North Dakota, Oklahoma,

Tennessee, Utah, Washington, Wisconsin and the District of Columbia; 21 years in Wyoming.¹

In contrast to attempts to regulate an illegal traffic or to segregate its victims, or to apply a monstrous age of consent law to the partakers of vice, the Chicago Vice Commission has proposed this policy: "Constant and persistent repression of prostitution the immediate method; absolute annihilation the ultimate ideal."

In order to assist the community to prosecute its repressive measures with the best hope of success, the Commission presents a series of recommendations for laws and enactments looking to restraint and annihilation of commercialized immorality. Some of the items embraced in the proposed legislation are as follows: Making it a crime punishable by imprisonment to entice an unmarried woman to enter a house of public immorality; to detain any woman, married or unmarried, in such a house; to entice any woman to come into the state for immoral purposes; to detain a woman of any age in an immoral house against her will for the payment of a debt. A heavy penalty should be imposed upon agents, owners or keepers of houses which are used for immoral purposes. Pandering or procuring should be an offense punished by long term imprisonment. A child born out of matrimony should be lawfully entitled to a share of its father's income for its support and education until it is legally qualified to go to work. Every city should have a Morals Commission created by the City Council. State Boards of Health should be empowered to investigate any house where contagious diseases exist and to order the same closed and abandoned. State Boards of Charity should be empowered to investigate all foundling homes and home

¹"Preventive Agencies and Methods," p. 186. It is doubtful if Georgia has any statute which exactly covers the case.

placing agencies, and to restrain them from being parties to the crime of abortion or the abandonment of children. Every state should make it a crime, heavily punished, for any man to induce a woman to enter a house of prostitution or assignation or to follow her into the same. Every state should modify its regulations of marriage so as to prevent the securing of a marriage license by any man or woman afflicted with venereal diseases. Every city should require the name of the owner and occupant of all houses to be painted in plain letters upon the door or in the halls of the buildings. Warfare against the saloon should be pursued with unrelenting vigilance, for the saloon is the unvarying accomplice in the traffic of vice.

If we are sincere in our belief that all prostitution is illegal, we shall be compelled to accept the opinion that these laws are not only necessary but are absolutely essential to the elimination of socialized vice. But laws will never be sufficient for the complete eradication of vice. With the laws there must be an enlarged system of education in morals and social righteousness.

While these pages are being prepared there comes a report from Illinois showing that the fight against vice is a war without discharge. In the Circuit Court of Cook County at Chicago, a bill has been introduced declaring that a disorderly resort in the city of Chicago is both a private and a public nuisance. The bill which mentions jointly the owner and occupant of the house, sustains its complaints by affidavits which seem to be unanswerable. The complaint calls for an order of the Court both temporary and permanent restraining and enjoining from keeping and maintaining the disorderly resort and decreeing it to be illegal and its keeping and maintenance to be a nuisance. If this suit is sustained there is no

reason to doubt, as *The Survey* declares, that "segregation may be destroyed by evacuation. Vice will then take its place with all other crimes, on the run with the law in pursuit."¹ If the injunction is successful against the brothel, it may also be employed against the saloon, which is its ante-court, and the gambling den which is the saloon's inner sanctuary.

6. Education in the Home²

The conscience of modern American life is beginning to demand a scheme of education in schools, Sunday-schools, colleges and universities touching matters of sex life and bodily functions. Beginning even with the earlier grades a series of studies should be inaugurated embracing the growth and development of plants, flowers and insects. In high schools and colleges there should be more extended study of physiology and the normal functioning of animal and human life. Universities and technical schools should study the nature of diseases and social solidarity. It is only through intelligent understanding of all life that there can be obtained a high regard for personal rights and a reverence for human possibilities.

The largest possibility for the education of children in the meaning of life is in the home. There should be always frank confidence and friendship between the parent and the child. The most important facts leading to conduct should not be left to chance acquaintances or to flippant lecturers and teachers. A matter of so grave importance as conduct affecting the habits of children should not be removed from the hands of the parents. It is not too broad a statement to assert that social vice will never be annihilated until the solution begins in the

¹ *The Survey*, Aug. 10, 1912.

² The large and important subject of sex education in schools and colleges is not treated at length in this discussion.

homes. The sacred rights of personality and the joys of righteous conduct are lessons best taught by wise fathers and mothers.

It is not possible nor desirable that parents should make common table talk of facts pertaining to sex life, and seriousness and religious solemnity should by all means be preserved in dealing with this problem.

There is a natural secretiveness among growing children, and the disposition to ponder things in secret should not be deemed as altogether reprehensible. Wise parents will take advantage of the natural modesty of their children and will appreciate their disposition to refuse to talk about many of the most important problems concerning their lives. It is well for the home to provide a minimum of plain explanation upon life problems and a maximum of displacing thought. The noble courtesy due to manhood and womanhood should be assumed as the basis of life. The presence of the best books and literature discreetly selected and placed in the hands of children will be a great gain in the formation of their habits. A suggestive list of children's reading on displacing topics is presented:

Olive Thorne Miller: "Birdcraft."

Chapman: "Birds of America."

Government Report of Toads.

Longfellow: "The Hanging of the Crane."

Longfellow: "Hiawatha."

Keeler: "Our Native Trees."

Ruth McEnergy Stuart: "Sonny."

Kropotkin: "Mutual Aid."

Morley: "Life and Love."

Morley: "Song of Life."

Morley: "Renewal of Life."

Robert N. Willson: "The Nobility of Boyhood."

A few books bearing directly upon sex problems should be in every home where growing children need sane and

wholesome information. Among many such books the following should take first rank: Albert Mall: "The Sexual Development of the Child"; E. B. Lowry: "Truths," and "Confidences"; David Starr Jordan: "The Strength of Being Clean."

A home in which all the children have recognized duties and an acknowledged dignity is first among the agencies devised for the eradication of evil in the world. It is futile to hope that all evil suggestions will ever disappear from the life and activity of an American city. There is evil on the streets, suggested in the companionship of innocent boys and girls, plastered on bill-boards, displayed in shop windows, printed in newspapers, visible wherever child eyes look out upon the world. Protection against the influences of the all-prevalent evil must be found in a fortified character; a character that is able to pass through the seething vice of the world and not be contaminated. Nevertheless, it is the utmost folly to think that children can grow up in ignorance of the simple facts of life and find themselves unprepared in the whirlpool of evil which works unceasingly and not be affected. We cannot claim that we have performed our duty to our children unless we call unceasing attention to such fundamental matters as dress, behavior, speech, association and the duties which grow from them.

7. What the City Church May Do

The churches hold within their sacred keeping the solution of the problem of social vice. Just as the origin of the evil is in an impure heart, so its correction is in that divine working called regeneration. A changed environment, intelligent legislation, philanthropy and education are all good in their way and for the purpose they were designed to serve; but none or all of these forces can

redeem faulty human character. Above all and through all, human beings need a change of heart which only the power of God can bring to man. He that abideth in Christ sinneth not. This is the only door of hope to the sinful, the safeguard of the tempted, the protection of the innocent and the ultimate goal of the reformer.

The city church is not a spy upon law violators. It is a procedure of very doubtful value for its preachers or prominent workers to visit the segregated districts of a city for the purpose of apprehending street walkers or the inmates of disorderly houses. This method of attack results in little more than scorn and stimulates bitter criticism against the kindness and sympathy of the church, which in all ages is its professed character. Until the churches do more to prevent the ravages of the social vice through education and guidance, it is indiscreet to play the spy.

The city church is not a prosecutor of guilty men or women. It cannot lend itself to unwise and needless denunciation of the victims of a commercialized system, while it is silent concerning the complicity of its own members in that system. Whenever it deals in denunciations they ought to be directed, first, against the social guilt that attaches to the modern appearance of the ancient sin; and second, against the unfair discrimination which regards a woman as a "sinner" and a man as a "romancer" when both have been equally guilty of immoral conduct; and third, against the duplicity of professing Christians who as owners and agents of real estate make a profit from the sale of virtue. The church is clearly within the limits of justice when it administers most rigid discipline against its members, both men and women, who allow their property to be maintained for immoral uses.

In no other sphere is there a greater need for the work of personal redemption than in the attempt to rescue women from lives of public shame. Rescue work is pre-eminently personal, and perhaps no form of religious service has greater need of skill, patience and unfaltering love than attempts at the restoration of sinning women. It is a well known fact that the larger number of women who are induced to enter a home of refuge are the older ones who have been cast aside in the trade, or else they are very young girls who have never gone deeply into the life. Many such houses of refuge deliberately exclude the professional prostitute, no matter how penitent. Pitifully few religious agencies in the United States extend help and encouragement to the scarlet woman. Rescue homes are characterized by lack of equipment, the presence of untrained workers, and the entire absence of any promise of a well-directed life for the future. Even when those in charge of rescue homes are thoroughly competent to conduct the work, their efforts are hampered by the prevailing public sentiment which refuses to an erring woman the possibilities of a character regained. The public usually sees nothing in the whole system of vice except that small part of it which is associated with the life of the unfortunate woman. There is no ostracism more complete and more unchristian than that which excludes from respectability a repentant woman when she comes from the abodes of immorality.

Notwithstanding the pitifully small results connected with the redemption of sinful women, the work should be undertaken with all the zeal and unshaken faith that pure Christianity can bring to the task. It is a reproach to every church in any city where there is not a well established rescue mission in which women in all stages of waywardness may each receive the assistance her condi-

tion demands. Yet it is not difficult to find cities of even 100,000 and more in which the churches of every denomination are entirely forgetful of this feature of home mission enterprise. They have no mission homes for the girl in the first stages of her career, nor refuges for the habitual offender, nor institutions for the old castaways. Instances are at hand showing that philanthropic societies or unsupported individuals conduct the only rescue work to be found in some cities. The "Door of Hope" is sometimes opened not by the city church but by women of philanthropic sympathies.

There is also a deplorable lack of suitable homes for wayward girls. It is true beyond the possibility of a doubt that many girls could be saved from a life of vice if they were taken in hand early enough by thoroughly competent agencies. Women having passed the period of mere waywardness, are maintained in habitual sin by the combined influences of the saloon, the proprietors of immoral houses, and the cool, sagacious men of business who act as "lovers" or "friends." By the use of intoxicating drinks and drugs, by a cunning system of debts, by the constant use of threats of public exposure, women are completely subdued. Their moral nature is systematically attacked, their powers of resistance are destroyed, and they are kept in an immoral life because they have no will of their own to oppose against it. It is at the beginning of this process of subdual that a woman needs assistance in order to assert her better nature. Says a clergyman after large experience in this form of social work: "A woman could break through the economic dangers and the physical temptations if you would give her a chance; but when you make her fight alcohol and capitalization, she has no show."

The wise thing for the city church to do is to supply

the help that the wayward young girl needs. The Florence Crittenden Homes come to the relief of girls just at this point of their experience; but except in the fewest instances, the Crittenden homes have not sufficient equipment to deal with the most serious aspects of public vice. These homes in every city should be endowed with trained workers and material equipment sufficient to enable them to protect the country girl who is on her way to the city's resorts, to care for the children of unmarried women and to safeguard the habits of women who desire to leave the life of vice. There is no rescue for sinful women that does not combine useful and profitable work, a character strengthened against temptation and the reestablishment of mind and morals through the influences of Christian associations. It is no longer to be expected that these benefits can be found in private homes; so that unless they are to be discovered in an institution, which is the nearest substitute for a Christian home, it is almost idle to speak of redemption.

The pathetic and inevitable limitations upon personal rescue make it more necessary that the church should engage in a better system of moral and religious education. In childhood and in the home that is back of the child, education should be provided looking to the purity of life and the attainment of its best promises. The duty of the city church on this point is preeminent and unceasing. It must assist in developing the character of children and must throw such safeguards around their play, amusements, study and work, that they shall enter upon their careers untainted and fearless in the midst of temptations. The church has no duty superior to this and it can raise no voice against public wrongdoing more insistent than the voice that calls for the removal of indecencies from our public life. Resorts of evil are to be found with mon-

strous frequency in the neighborhood of public schools, playgrounds, and amusement centers. Houses that are kept open day and night for the coming of immoral visitors, both men and women, are in the neighborhood of churches and schools. In front of such resorts, taxicabs, automobiles, and carriages bring their stream of visitors even in the open light of day. The police know these things, the mayor and the city council are acquainted with them, but in absence of a voice that demands their cessation, they continue their hideous traffic undaunted, unashamed and unopposed.

The church building and grounds should be made accessible every day in the week and every hour of the day. Its rooms should be opened under control of intelligent and skilful men or women, so that children may find books, papers and games, and have their associations of the most refined nature. The church grounds should be recreation centers in those sections of the city where supervised playgrounds are not to be found. A church yard in the midst of a crowded city that gives no better account of itself than to furnish a place for green grass and a blackboard announcing the preacher's sermon has a desperately slim chance for favorable judgment.

A woman should be selected by the church and placed in the railway station with authority to assist young girls and strange women to find respectable lodgings and suitable employment. In the absence of this friendly assistance, many unsuspecting women newly arriving in a strange city, fall into the hands of human sharks whose only purpose is to introduce them to shameless degradation. Home Mission societies and the Young Women's Christian Association in many cities are cooperating in this notable work.

Members of the church should be thoroughly acquainted with the more important organizations working on behalf

of social purity. In Europe there is a National Federation for the Abolition and State Regulation of Vice. It maintains headquarters at Geneva, and has committees in various European countries. It publishes sixteen different periodicals in seven different languages.

In London there is an International Bureau for the suppression of the white slave traffic. It is known as the National Vigilance Association and works through an International Vigilance Committee with social workers in the United States.

The White Cross Society, which was established in England in 1883 by the Bishop of Durham, is at work also in the United States. The purposes of this organization are to urge upon men the obligation of personal purity; to raise public opinion upon questions of morality and to secure proper legislation in connection with public vice.

One of the oldest societies in the United States is the Watch and Ward Society with headquarters in Boston. It devotes its energies to the warfare against obscene literature, gambling and vice.

Mr. Anthony Comstock has worked for years in connection with the New York Society for the Suppression of Vice. No name is deserving of higher honor for the work he has prosecuted against the circulation of obscene literature than that of this greatly persecuted servant of humanity.

In 1901, Dr. Prince A. Morrow of New York City, succeeded in founding the American Society of Sanitary and Moral Prophylaxis. Dr. Morrow's purpose was to create a sentiment among the physicians of the country for the study and prevention of all diseases arising in connection with social vice. With that end in view, he published his book, "Social Diseases and Marriage,"

which is a masterful presentation of the results of social diseases when introduced into the home.

Organizations with purposes similar to Dr. Morrow's Society are established in Chicago, Milwaukee and other large cities. Boston has a Health Education League which issues leaflets and pamphlets on "Sex Hygiene."

The Woman's Christian Temperance Union, the Young Men's Christian Association,¹ the Young Women's Christian Association, the King's Daughters, the National Council of Women, the Congress of Mothers, the American Federation of Women's Clubs, are all circulating invaluable literature bearing upon the social evil. Many of these associations and clubs send out letters and literature in sealed envelopes to warn mothers and daughters against the dangers that confront them. The Presbyterian Church in the South has sent out a young woman to deliver lectures and addresses in denominational girls' schools on the subject of sex education. Other churches will follow this example.

One of the latest organizations is the American Vigilance Association, with its central office at 105 West Monroe Street, Chicago. This Association grew out of the findings and recommendations of the Chicago Vice Commission. It cooperates with the Committee of Fifteen of Chicago, with the American Purity Alliance and with moral commissions of other cities, and promises to concentrate its efforts upon the complete suppression of the white slave trade and every other form of commercialized vice. The President of the Association is Dr. David Starr Jordan, President of Leland Stanford Junior University; the vice-presidents are Cardinal Gibbons of Baltimore, Dr.

¹ Various Departments of the International Committee are conducting a thorough-going campaign of instruction through literature, addresses and group study. Association Press, 124 East 28th St., New York, will send catalogue of publications upon request.

Charles W. Eliot, President-emeritus of Harvard University and Dean Walter T. Sumner of Chicago. A monthly magazine called *Vigilance* is issued at 156 Fifth Avenue, New York City, edited by Marion E. Dodd and Jane Addams.

Every pastor has the right to act as Dean Sumner has acted at the Chicago Cathedral. Without waiting for any further state legislation or ecclesiastical authority, a pastor is within his rights to refuse to perform the marriage ceremony between persons who may be victims of social diseases. Unless a man can present a medical certificate showing his freedom from the most loathsome of all contagious diseases, he has no moral right to contract marriage and the minister is under no obligation to be the party to such a crime. No longer can a blessing be pronounced upon the marriage of those who are unworthy to enter upon its obligations, nor can the minister sanctify a relation which some enlightened states are beginning to punish as a crime.

In combating social evils the city churches are of necessity drawn into active cooperation. By this means information is diffused throughout the entire church membership touching the supervising of recreation centers; the maintenance of settlements and institutional activities and best methods of conducting rescue missions and homes of refuge.

If the city church wishes to enter upon the larger fight for social morals, there should be cooperation between ministers' associations, academies of medicine, charity organization societies, women's clubs, Young Men's Christian Associations, Young Women's Christian Associations, Travelers' Aid Societies and all other associations of social workers. Combined action on the part of these organizations will insure an authentic investigation of facts

and will make possible more insistent demands for law enforcement. If it is desired in any community to put new laws upon the statute books either state or municipal, or to secure a more thorough elimination of local evils through city councils and police commissioners, the voice of all the people demanding it is more powerful than the voice of any individual.

It is within the limits of reasonable hope that the church acting according to these suggestions, may help establish a society that will meet the needs of our modern complex life and finally annihilate the traffic in human souls.

Reading List

Charles R. Henderson: "Preventive Agencies and Methods,"

Ch. 4.

Addams: "A New Conscience and an Ancient Evil."

Goldmark: "Fatigue and Efficiency," Part II, Ch. 1, 2.

Questions

1. What is the extent of the social vice in your city?
2. What are the state laws against pandering, procuring and bastardy?
3. What are the police regulations of vice in your city?
4. What are the conditions of family life revealed by the records of the Juvenile Court?
5. Discuss the work of rescue missions, homes of refuge and Crittenden homes in your city.
6. What instructions are given in the public schools concerning personal morality?
7. What supervision is required of public parks, amusement centers, and cheap theaters?
8. Discuss "Amateur Night" as conducted by local theaters.
9. What new state and municipal ordinances are required by your local situation?
10. What methods of cooperation between churches are proposed in your city?
11. What use can your church make of its buildings and grounds for the better protection of children?

12. What measures has your city adopted looking to the annihilation of social vice?
13. What efforts for the suppression of the evil are projected by the ministers' association?
14. What methods of rescue and prevention are included in the educational program of your church?
15. Outline a program for sex education in your church and the territory in the city to which it ministers.

CHAPTER VI

THE CITY CHURCH AND OTHER RELIGIOUS AGENCIES

1. A New Commandment

"THIS is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you."¹

Whoever does a work of love is a friend of the Son of Man. Whoever sacrifices his life for another is doing the work that the Redeemer did. Many there are, therefore, whose works should be praised and whose friendship should be sought, for they enter into the lives of men in order to show them what God means by their own lives. It is on this basis that we seek to estimate the labors and achievements of a few great organizations which are not working as churches, but are, nevertheless, bringing a contribution of priceless value to the Kingdom of God and organized Christianity.

2. The Young Men's Christian Association

The constant declaration of those who labor in Young Men's Christian Associations is that they exist for the sake of the Church. Without the Church, they would have no reason for continuing their activity. Their unceasing

¹ John, xv; 12-14.

purpose is to bring men into a personal knowledge of God, to increase their value as workers in a religious cause, and to present them as active and efficient members of the Church. The Association has no sacraments, practises no ritual, and seeks no priesthood. With a high regard for the value and necessity of these features of organized Christianity, it leaves them with the churches and enters into no possible competition in matters pre-eminently ecclesiastical. The Young Men's Christian Association claims to be and its work proves that it is, an interdenominational arm of the Church of Christ. It is really a union of the churches in a special effort to help men and boys in the Christian life. The Association doors are open while most of the city church buildings are closed and it reaches a multitude of men and boys in the city who without its efforts would be overlooked.

In North America there are 2,192 Young Men's Christian Associations with an aggregate membership of 566,101. They own buildings valued at \$60,454,336, which with other real estate, equipment, furniture and libraries, reaches the grand total of \$73,160,293 invested in property for the service of men.¹

During the past five years, there has been a marvelous building campaign conducted in North American cities, and in that time the property of the Associations has doubled in value.

During the years 1910 and 1911 building campaigns in fourteen cities resulted in raising \$3,000,000. But this was only a part of the result of the campaigns; in almost every instance the city was brought to a recognition of the larger enterprises looking to the improvement of public morals.

¹ See "Year Book of the Young Men's Christian Associations in North America," 1911-1912 for statistics.

City Associations maintain in connection with their buildings, dormitory rooms in which young men find their living quarters under the best religious and social environment. There are 14,550 of these rooms of the boarding department accommodating 115,895 persons during the year. Rooms are ordinarily occupied by two persons, so that it is very evident that a large transient population comes under the influence of the Association building for two or three months during the year. Other men to the number of 71,011 were placed in respectable boarding houses through the influence of the Association. Men who are away from home living in boarding houses are often sick and in need of a friend, and workers from city Associations made 45,654 visits to sick young men during the year.

The first and most important purpose of the city Young Men's Christian Association is to hold forth the value of a religious life. Money amounting to \$260,787 was last year paid out for various forms of religious work, and 17,296 men served on religious work committees in some definite form of personal religious service. Classes for Bible study were maintained throughout the year in which 103,599 men pursued daily devotional study of the Bible.

Through the International Committee, religious work is fostered by systematic advice and leadership where the Association is organized. The Campaign of the Men and Religion Forward Movement initiated and led by members of the International Committee in the spring of 1912, closed its marvelous preliminary work in several hundred cities and towns, leaving the churches to fill out the details and to conserve the results of the movement. Religious young men connected with the Associations gave much time and attention to the preliminary details of the movement, and to the plans of conservation in the churches.

The same spirit of religious cooperation is manifested in the work of Association men with denominational brotherhoods, the International Sunday School Association, the Gideons, and other similar movements which labor for the improvement of the religious life of men.

Through the Sunday meetings for men, the Association last year reached a total of 1,707,964 men and 440,576 boys. They report 12,553 conversions. Sunday afternoon meetings are conducted frequently in the theaters and vacant halls, and men are reached with the message of the gospel who are not accustomed to attend the services of the church.

City Associations maintain a vast educational program. In their reading rooms are found 39,186 periodicals and in their libraries 567,893 books. These volumes were used last year 636,002 times. Educational lectures to the number of 9,427 were offered last year, and 67,417 different students were enrolled in various classes for intellectual improvement.

The International Committee fosters the educational work through a department especially maintained for this purpose. They report an increasing number of students, chiefly in evening classes, pursuing longer courses of study and participating in more elaborate examinations. The extension work outside the building has been devised to embrace men and boys in shops and factories, in the homes, and sometimes in the churches. Foreigners in the city have been included in the program of educational improvement. Constant emphasis is placed upon the underlying purpose of all education; namely, the strengthening of individual Christian character. The recognized value of the intellectual leadership of this department of the Association's activity is apparent in the statement that of the seventy educational secretaries serving the Asso-

ciation, eighty per cent have a college or university training. Their average age is thirty-four years, and they have continued in their present work five years or longer. International educational pass cards and certificates are issued for men who perform the required amount of study, and 2,291 men won these cards and certificates last year. It is evident that the Associations maintain a vast university extension department when it is remembered that they have 67,417 students, 2,486 paid teachers and instructors, with a total of 2,291 graduates. These are better aggregates than any university in the land can show.

The Young Men's Christian Associations give constant emphasis to the importance of physical training. During the year 175,433 men were enrolled in gymnasium classes and 448,144 others were brought under the influence of some form of physical exercise. The physical director combines the functions of physician, teacher and preacher in his care for the lives of men. This department of the work, also, is fostered by the International Committee whose purpose is to provide wholesome sport for the mass of men and boys, to discourage specialization in athletics, to prevent the commercialism of athletic games and to promote by scientific and sympathetic methods the physical development of American manhood.

The Boys' Work Department of Association activity is steadily growing in importance and extent. Approximately three hundred men are giving their whole time to direction of boys' work through the leadership of the International and State Committees and several hundred other secretaries and Physical Directors are devoting a part of their time to the boys in high schools and preparatory schools. City Associations are devoting large attention to other boys. Special attention is being directed to conferences for boys' welfare in each local community.

This is supplementary to the state boys' conferences, which have become well known. Through local conferences the city is appreciating more and more the value of this form of welfare work for the boys. During the year 112,871 boys were brought under the influence of the Association, and 44,033 were enrolled in Bible classes. Religious meetings were attended by 460,120 boys and 3,931 professed conversion.

The International Committee maintains a student department whose purpose is to influence for a better religious life the students in colleges, universities and technical schools.

In North America there are 724 Student Associations with 138 general secretaries in charge of the work. There are twenty-one state secretaries giving attention to the cultivation of the student field.

The Student Association reaches 179,782 young men, of whom 24,928 were last year in voluntary Bible class study promoted by the Young Men's Christian Association; 10,809 in voluntary mission study. North American students gave last year \$63,919.93 for the cause of missions. Through Bible classes 1,300 men were led into the Christian life and 2,000 more definitely accepted Christianity through religious meetings and evangelistic efforts, and 5,656 men engaged in some form of religious social service in the college community. Such work as this is fundamental and aids the churches in the discharge of their spiritual mission.

The pervasive influence of the Association on the moral life of college men is discovered in its persistent rebuke of all forms of vice, gambling, drunkenness and dishonesty among students; in its appeal for clean athletics and its cultivation of all the friendly impulses of young manhood. Among the great agencies for training men for

future leadership in the Church may be mentioned the eight Summer Conferences of ten days each which last year were attended by 2,400 men. During the year 329 men sailed for missionary service in the foreign field, and over 1,000 college men took part in evangelistic deputations. Attention should be called to the Association building as a center of student activity. It is a place of good fellowship, recreation, devotion and community extension. The presence of such a building is worth its cost many times over.

A County Work Department is maintained as a part of Association activity, and in sixteen states of the Union county work is making progress. Regular work is accomplished in 318 county communities, in which 12,561 men and boys are brought under the influence of Association ideals. Libraries containing 5,364 volumes and 323 periodicals are available for county men, and the work is further extended through educational clubs, physical training, Bible classes, social service and religious meetings. Fifty-four secretaries are employed to give their entire time to county work.

Work for colored men is conducted in 82 student centers and in 44 city Associations. Twenty cities report buildings for colored men. Campaigns for colored Association buildings have been greatly stimulated by the offer of Julius Rosenwald of Chicago, who has pledged to give \$25,000 to any city in the United States which will provide \$75,000 for this purpose. Twenty-two states and 44 cities have organized work for colored men. In the student field also the colored Associations are active. There are 82 organized Associations in colored institutions. A total membership of 4,139 is reported for the year in colored student Associations, with 1,873 young men in Bible classes and 325 in mission study. General

secretaries devoting full time to Associations of colored students are supported at Howard College and Tuskegee Institute. Three traveling secretaries are giving their entire time to the colored student field, and the work is rapidly developing to proportions even beyond the expectations of those who have been friendly to it.

A prophecy of better days in the development of negro life and character is to be observed in the increasing interest Southern white students are manifesting in the welfare of the colored people of the South. Last year there were 2,500 white students in the South studying the race question and seeking the solution of the problem by some form of religious community service.

In the spring of 1912 the first student conference for colored men was held at King's Mountain, North Carolina. This promises to be the beginning of a work of the profoundest value and significance, not only to the South, but to the entire nation. The Student Department through its influence over both the white and colored students, is destined to be a providential agent in the religious solution of one of the most perplexing problems that confronts the nation.

Indian young men are not omitted in Association work. A membership of 2,015 Indians is reported in seventy-two organized Associations; six of these Associations are in Indian Schools and 190 were last year in voluntary Bible class study. Two general secretaries are devoting full time to the Indian students in the Carlisle and Haskell Schools, and one International secretary is cultivating the general field.

Men in industrial occupations are afforded the benefits of Association buildings and the presence of trained workers. A total of 87,314 members is reported in the industrial department for whom a regular system of re-

ligious and educational work is maintained. When laboring men are genuinely religious and their employers become their true brothers in Christ, industrial problems will have come near the point of final solution.

There are 233 Associations working among railroad men, and the past year has witnessed great progress in campaigns for new buildings and increased effectiveness in this department of work. Railroad Associations are maintained in thirty-eight states in the Union, in Mexico, British Columbia, Ontario and Quebec. There are 230 secretaries and 212 assistant secretaries giving their entire time to the railroad work. During the year they conducted educational classes attended by 2,738 students, of which thirty-seven won International educational cards and certificates. Eight thousand and three railroad men were enrolled in Bible study classes and 297,621 attended religious shop meetings. Two thousand eight hundred and twenty-two professed conversions in 1911 and 1,752 in 1912. Every railroad man made devoutly religious is an agent in the coming of peace and safety to the entire nation.

Special mention should be made of the work in the Army and Navy branch. There are about 95 paid secretaries giving full time to the service in this department. Twelve hundred and seventy-five Bible class sessions were held last year with a total attendance of 33,225 men. Sixty-eight educational classes were reported with 740 students; 3,204 men joined the Abstinence League and 12,459 soldiers and sailors were enrolled in enlisted men's Bible and prayer leagues. Secretaries on ship-board, in encampments, and at the barracks are bringing the message of the Prince of Peace to men who live among the implements of war.

The Young Men's Christian Association is at work

both at home in North America and abroad on other continents. The world is its field. In mission study, both in city Associations and in student work, the whole field is passed under review,¹ and the one constant purpose is held before the men to complete the unfinished task of our Lord upon the earth. Foreign countries are served by 132 International Secretaries which is an increase of 25 in the foreign staff during the year 1912. The great service which this arm of the Church is rendering may be summarized as follows:

(1) It enters fields which the Church missionaries have urgently invited it to occupy, including government and technical schools, and shops, factories and railroad centers where the missionary Church has heretofore been unable to establish its work. It reaches men and boys whose habits of life put them out of direct touch with the organized church.

(2) The Association presents an outstanding example of Christian unity. Members of all churches, of all religious bodies, and men of no church affiliation, are drawn into one great common effort for the welfare of men. We have not yet had a "World Church," but we have a "World's Committee" in which associations for Christian service among men on all parts of the earth find a common center and a common purpose. This can only be interpreted as a prophecy of the time when the churches shall be one within the meaning and spirit of the Lord's prayer for His disciples.

(3) The Association serves the churches through its publications. During the past year, alone, the Association in North America has issued books touching upon questions of interest to all churches, as follows:

¹ A new monthly magazine known as the "North American Student," has just been launched to bring to students, both men and women, the enlarging program of the gospel at home and abroad.

"Negro Life in the South"; "Abiding Value of the Old Testament"; "English for Coming Americans"; "Life and Letters of Paul"; "Conservation of Life in Rural Districts"; "Jesus the Joyous Comrade"; "Men and Religion"; "Fellowship Hymns"; "The Family and Social Work." In addition the Association has issued text books on Bible study, mission study and the devotional life which convey a message to all churches and all denominations. *Association Men* is a periodical of profound significance containing information of great value. Other excellent volumes are in process of preparation on community service, teacher training and the mission of the Church at home and abroad.

A fourth contribution is the insistence of the Association upon scientific methods of religious study and service. In all departments of its far-reaching activity, unceasing emphasis is placed upon the methods and results that insure permanency of progress. A study of Association methods is a revelation of consecrated wisdom applied to the affairs of the Kingdom of God.

3. The Young Women's Christian Association

It is certainly within the limits of truth to say that the city church is wholly unable to keep in touch with all the women in the city and the Young Women's Christian Association is making an effort to reach this part of our modern city population. A study of their activity for the year reveals the fact that they are eagerly alert to their responsibilities.

The purpose of the city Young Women's Christian Association as stated in its latest suggested constitution for cities is as follows: "The purpose of this organization shall be to associate young women in personal loyalty to Jesus Christ as Saviour and Lord; to promote growth

in Christian character and service through physical, social, mental and spiritual training; and to become a social force for the extension of the Kingdom of God."

For carrying out this purpose, many forms of activity are arranged according to the needs of young women as revealed by a study of the community. Says an Association historian: "By a score of avenues of approach, and in thousands of centers, the Young Women's Christian Association, itself an arm of the Church of Christ, is trying to do these things which young women need in order to become their best and strongest."¹

The Young Women's Christian Association in the city is equipped with a central administration building containing officers, class rooms, gymnasium, swimming pool, etc., with a boarding home in the same or a separate building. The staff of secretaries includes a General Secretary, a Business Secretary, a Religious Work Director, an Educational Secretary, Domestic Art and Domestic Science teachers, Physical Director, Extension Secretary, etc. It maintains many forms of work including an educational department with cultural and vocational classes, Bible study classes, gymnasium and swimming classes, employment bureau, lunch and rest rooms, Travelers' Aid and junior and industrial departments.

In over 215 cities of the United States, the Association is organized with buildings and equipment, serving a membership of 218,000 women and girls. The budget for the year's work for these Associations involves an expenditure of over \$4,000,000. The value of the real estate including grounds and buildings owned by the Association is nearly \$15,000,000. During the period May, 1910, to May, 1912, a sum approximating \$3,200,000 has been secured by building campaigns held in 24 cities. The securing of this

¹ Lucy M. More, "Girls of Yesterday and Today."

money was in almost every instance attended by a quickening of the public conscience upon all questions touching the welfare of the young women in the cities, a greatly enlarged membership and a general extension of Association work.

The first emphasis, as the constitution indicates, is placed upon religious life. During the year, a total of 150,000 women attended religious meetings conducted by the Association. Organized Bible classes, numbering 1231 were attended by 30,448 young women. Weekly classes for mission study number 111, with an enrollment of 2,478.

In the various educational classes, the Association reached 45,839 young women; 18,600 were in day classes and 27,239 attended night classes. In the libraries of the Association there are 126,527 volumes and 2,168 periodicals.

Physical training is given under graduate directors and in gymnasium and swimming classes there was an enrollment of over 42,000 young women.

The Association through its extension department entered 589 industrial establishments in which 1,000,000 girls were employed. Noon-day meetings were attended by 24,426 and through weekly clubs of various kinds, conducted by the same workers, 10,000 industrial women workers were given systematic instruction. The total number of women reached through the industrial branch is 99,890. This enterprise was prosecuted in many centers where the churches could not find cordial welcome.

In its employment bureau, the Association received applications for work from 77,771 women and 91,784 employers applied for workers. This department succeeded in giving definite placement to 55,331 women workers. The Association Employment Bureau will demonstrate

through its helpful guidance of the wage earning girl an influence for good in the working world which can never be gainsaid.

The Travelers' Aid Department gave assistance during the year to 225,406 women. Through this department, the Association has performed a unique service. Women and girls coming from the country and small towns, frequently reach the city without any definite notion of the dangers that confront them with nothing fixed in their minds except that they desire to find profitable work. Railroad stations in every large city are recruiting grounds for vice. The presence of an intelligent sympathetic woman in the railway station is often a sufficient guarantee of the protection of unsuspecting womanhood.

Summer homes and recreation camps are rapidly growing in favor and importance. Last year over 10,000 young women enjoyed their vacation at the summer homes conducted by the Association and other women lived for a time at suburban homes. Other occasions of a social nature had an attendance of 350,000 women. The common dance hall and the cheap theater are finding an opponent of no mean importance in the wholesome recreations which girls find in the Association building.

In the Association lunch rooms 8,377,995 meals were served, with an average daily attendance of 31,766. Wholesome food is served at reasonable prices and in connection with the lunch room is usually found a comfortably furnished rest room. Here a tired girl can sit down and relax completely from the strain of the desk or counter or loom.

The work of the Young Women's Christian Associations among the students is a most important department of the service the Association is rendering. It maintains student work in 678 educational centers through which

59,000 women students are brought under religious influences. The work is presented in denominational colleges, state colleges and universities, and in technical and trade schools. A total of 18,338 young women students were last year enrolled in voluntary Bible study conducted through the Association.

Student Associations both of young men and of young women cooperate with the Student Volunteer Movement in calling for recruits for foreign mission service and in training them for their life work under denominational Boards. The Student Movement of North America is a vital part of the World's Student Christian Federation.

The world is the field. The leaders in the Young Women's Christian Association in North America recognize that the work of Christ in the world is one work. In India, Burma, Ceylon, China, Japan, and South America, 27 American young women supported by contributions from the United States are at work for the welfare of women in non-Christian cities. There is a World's Committee of Young Women's Christian Associations in London and through this committee, constant effort is being made to extend the benefits of the Christian life of young women in all lands.

4. Social Settlements

It is impossible to tell when or where social settlements had their origin. There have been indications throughout the long life of human history of efforts on the part of men and women to associate with the neglected parts of humanity and to render service for them at the point of their greatest need. The effort has been discovered both among professing Christians and among those who had merely a political, social or humanitarian interest to serve.

Definite beginnings of the modern social settlement movement are discovered in England as early as the middle of the nineteenth century. Frederick Denison Maurice with a group of Cambridge students began work in London through an organization known as "The Working Man's College." Charles Kingsley rendered notable service to the working man of England through association of university men and laboring people. Both Cambridge and Oxford Universities looked with favor upon these social efforts and inaugurated plans of extension lectures among the more neglected classes of the large English cities. John Richard Green, minister of the Church of England, and John Ruskin, artist, lecturer and author, gave their influence to the movement. Edward Denison was associated in 1867 with John Richard Green in community extension service in East London.

The Rev. Samuel A. Barnett and a young Oxford student, Arnold Toynbee, took lodgings in the Whitechapel district in East London for the purpose of associating with workingmen and assisting them in the solution of their economic, intellectual, and moral problems. Upon the death of Mr. Toynbee, the work was continued by Mr. Barnett and a group of Oxford students. They built and equipped Toynbee Hall in 1883 and lived in it and conducted their operations there, thus giving the first distinct example of residence in a settlement for the purpose of improving the social conditions of a large neglected population.

From Toynbee has radiated the social settlement idea which now fills so large a place in the thought of social workers. The movement entered North America through the influence of Miss Jane Addams, who caught the spirit of Toynbee Hall and adapted it to meet the needs of a large foreign section of the city of Chicago. In 1889,

together with Ellen Gates Starr, she founded Hull House on Halsted Street, and pretty soon thereafter settlements began to spring up in New York and Chicago. In 1897 there were 74 social settlements in America; in 1900 there were 103; in 1905 there were 204, and in 1912 there were 413.

The meaning of the social settlement is not easily expressed in a definite statement. Cannon Barnett, who has been called the "father of settlements," says the essence of the movement is freedom. Dean George Hodges, the founder of Kingsley House, Pittsburg, says of the social settlement: "It is a common meeting place in a community of social, religious, and political differences where the likenesses are emphasized and those things which keep human beings apart are ignored." Jane Addams attempts to convey the meaning in these sentences: "The settlement is an experimental effort to aid in the solution of the social and industrial problems which are engendered by the modern conditions of life in a great city. It insists that these problems are not confined to any one portion of the city. It is an attempt to relieve at the same time the over accumulation at one end of society and the destitution at the other, but it assumes that this over accumulation and destitution is most sorely felt in the things that pertain to social and educational advantages. It must be grounded in a philosophy whose foundation is on the solidarity of the human race, a philosophy which will not waver when the race happens to be represented by a drunken woman or an idiot boy. Its residents must be emptied of all conceit of opinion and all self-assertion, and ready to rouse and interpret the public opinion of their neighborhood. They must be content to live quietly side by side with their neighbors, until they grow into a sense of relationship and mutual interests.

They are bound to see the needs of their neighborhood as a whole, and furnish data for legislation, and to use their influence to secure it. They are bound to regard the entire life of their city as organic, to make an effort to unify it and to protest against its over-differentiation.”¹

The meaning of social settlements may be gathered from the terms expressed in documents of their corporation. Thus, the Chicago Commons defines itself as “The home of a group of persons blessed with more or less of the privileges which the world calls culture, who chance to live where they seem to be most needed.”

The Catholic Settlement Association of Brooklyn declares that its purpose is “to bring together in the spirit of kindness by means of classes and various kinds of social assemblage, those whose different environments have kept them heretofore too widely separated; to open the door of opportunity to those whom their Creator has given capacities for fuller life, and to be an expression of the truth that we believe but do not always practise: the truth that all men are brothers; all are one in Jesus Christ.”

The University Settlement of New York is founded on the purpose “to bring men and women of education into closer relations with the laboring classes in this city, for their mutual benefit.”

Rev. George Hodges puts forth the ideal of the Kingsley House Association, “to be fair in all things ourselves and to help and persuade others to be likewise.”

Prof. William Tucker, who assisted in founding South End House in Boston, declared, “the whole aim and motive is religious, but the method is educational rather than evangelical.”

Greenwich House, founded by Felix Adler, Eugene A.

¹ “Twenty Years at Hull House,” pp. 125-126.

Philbin, Jacob A. Riis, R. Fulton Cutting, Henry C. Potter, Carl Schurz and Mary Kingsbury Simkhovitch, sought its ideal in "the establishment and maintenance of a social settlement in the city of New York as a center for social, educational and civic improvements, to be carried on in conjunction and association with the people residing in the neighborhoods."¹

From these statements the fundamental meaning of the social settlement is discovered to be the effort to get things done for a neighborhood. It undertakes to work out methods by which all people may become effective members of society. It is therefore called upon to do many things which the people are not able to do for themselves, and it stands ready to act as a steadying and permanent influence for those members of society who without this leadership would have no fixed purpose.

The methods of work in social centers are determined by the background of the neighborhood. The first essential is to know the neighbors who are to be assisted into a community life. One settlement, for example, will have a neighborhood of immigrants living in tenements, required to pay high rents and deprived of the facilities of public schools, playgrounds, or social intermingling. Another neighborhood will reveal a background of French, German and American people living in the same quarter of the city, composing a wage-earning class with few opportunities of religious, educational and social improvement. Another settlement will be located in a tenement district composed of small houses where the people are of various foreign extraction. Still another neighborhood will reveal a varying and uncertain quantity in its population. Thus, for illustration, the College Settlement

¹ See "Handbook of Settlements," by Woods and Kennedy, for purposes, methods and results of social settlements in North America.

in Los Angeles has a neighborhood of Spanish-Mexican, Italian, French, Basque, Syrian, Slavonian, and other nationalities. Many of the people are unmarried and present, therefore, a lodging house problem. Other settlements will be found established in what was formerly the best residential quarter abandoned to the occupancy of incoming foreigners. All the varieties and kinds of mixed city population afford opportunities for social settlement activities, the method of work being entirely determined by local needs.

A study of the activities in social centers is a fine illustration of American adaptability. A settlement in the neighborhood of immigrants will maintain a kindergarten and reading room; classes in domestic science, sewing, cooking, and millinery; clubs for women, men, young people and children; will have entertainments, lectures, playgrounds and a sand pile, and will supervise the play of children on its premises. In a cotton mill center the form of activity will be classes in home making, cooking, sewing, embroidery; a story hour and all forms of club work; a gymnasium and kindergarten, and there will be social meetings during the week and religious services on Sunday. Social settlements will often be instrumental in correcting the evils of the social life in their neighborhoods, such as dance halls, saloons, gambling places; and will cooperate with the Board of Health and the Tenement House Commission. Often they influence the Board of Education to maintain night schools; enter into the fight against tuberculosis and child labor, and appeal to the public to establish public baths, reading rooms, and recreation centers. Settlements in the foreign quarters of large cities endeavor to aid the foreigners to adjust themselves to American conditions.

The Northwestern University settlement in Chicago car-

ried on a campaign against corrupt dance halls and provided workers to serve from time to time as sanitary inspectors, and entered into politics to the extent of sending a number of honest and efficient men to the city council.

Hull House, Chicago, has directed efforts for social improvement in the city along the following lines: it has given constant attention to the improving of housing conditions and has united with the best forces in the ward where it is located for the improvement of streets, for better sanitation and play spaces. Through its influence was secured the first public bath in Chicago; it has been constant in its agitation for better school facilities and more adequate school laws, and has given much attention to public health. Hull House has been influential in politics. In its opposition to corrupt public officials this social center has assisted in maintaining law and order, and has been instrumental in securing a Juvenile Protective Association. It has worked unceasingly for the improvement of home life and labor conditions of immigrants and has given opportunity for the enfolding of latent talent in art, music, dramatics, public speaking and similar gifts of power.

The settlement does not consider its work completed when it has drawn to itself the various elements of the neighborhood. It has endeavored unceasingly to convey these benefits back into the homes from which these people come. Men and women as well as children come into the settlement and look with wonder upon what is accomplished there in the way of cleanliness, order and culture, but often they are unable to return to their homes and put these good things in operation in their own home life. The settlement, therefore goes with them and presents an object lesson on the ground where the people

themselves have their life. For this purpose there is required a competent force of workers, both paid and voluntary, who can act as friendly visitors, visiting nurses, and general advisers to the people in need.

The fundamental purpose of the settlement has been achieved in its activities. The settlement is the friend of the people. It undertakes to help them solve their own problems. It enables them to estimate their lives in terms of the best things that the city affords. It goes into the city council and the legislative halls of the state and helps in securing legislation that shall be for the benefit of the entire group. Thus, at the settlement the people give voice to their own thought; here they find the interpretation of the passions and longings which they were not able to express; and here they find the friend who is able to do for them what they are not able to do for themselves.

The American cities present a varied type of social settlement. Among the first and most useful was the university settlement, of which the cities of New York and Chicago give the best examples. In these cities can be found the College Settlement on Rivington Street, New York; the University Settlement on the lower East Side, New York; the University of Chicago Settlement in the Union Stock Yards neighborhood; and the Northwestern University Settlement on the Northwestern side of Chicago.

Non-sectarian settlements occupy a prominent position in American city life. The best illustrations are furnished by the multiplied activities of Hull House, Chicago, the Downtown Ethical Society on Madison Street, New York, and the San Francisco Settlement. Many others in various cities are established with similar purposes, pursuing similar methods.

Religious social settlements, of which "The Commons" in the Northwest section of Chicago and the "Jacob A. Riis Neighborhood Settlement" on Henry Street, New York, are types, give unanswerable demonstration of their place in the development of the city.

Denominational centers are typified by City Mission Homes of the Methodist Episcopal Church, the Wesley Houses of the Methodist Episcopal Church, South, the Amity Baptist Church and Settlement Home in New York City, and the Central Presbyterian Settlement in Kansas City, Mo. Many other denominational settlements deserve careful study and generous approbation for the intelligent method of their work.

Interdenominational settlements, such as the Margaret Bottome Memorial in New York City, and the Frances E. Willard Settlement, Boston, perform a city mission service of immeasurable value to the group of churches which contribute to their support. Many of these interdenominational centers render a service that is truly religious as well as social and philanthropic.

Many churches in large cities maintain institutional centers which undertake to convey the benefits of organized religion to the people who need instruction also in social life. Kingsley House in New Orleans, the Methodist Institutional Church in Kansas City, the Baptist Tabernacle in Atlanta, and the Kingdom House of St. Louis, are good types of the institutional church in the South and West. In the larger cities, St. Bartholomew's, Grace Church, St. George's Church, the Neighborhood House of the Spring Street Presbyterian Church, all in New York; the Baptist Temple in Philadelphia; and the People's Palace in Jersey City, furnish remarkable examples of the best solution the strong city church can bring to the bewildering maze of problems which face it.

Settlements conducted by negroes for their own people are rendering a noteworthy service, particularly in Washington City, through the Colored Social Settlement on L. Street; the Charles Sumner Settlement in Chicago; the Calhoun Colored School in Calhoun County, Alabama, and the Elizabeth Russell Settlement at Tuskegee. Many centers include negroes as well as immigrants and other American citizens in their program of life. The Southern Presbyterian Church conducts a magnificent work for negroes in the city of Louisville, Kentucky.

In large cities where numbers of agencies are operating, it is customary to combine in a large Association in order to advance work which no settlement alone is able to accomplish. For example, the city of New York has an "Association of Neighborhood Workers" which holds monthly meetings at various social centers for discussion and action. It has committees on housing, education, public health, highways, recreation, labor, public morality, athletics, relief, arts and crafts, parks and playgrounds and legislation. The city of Boston has a "Social Union" whose purpose is to prevent competition and overlapping, to provide opportunity for intimate conference and acquaintance among workers and to project aggressive and widespread operations which might not lie within the scope of any existing center. The city of Chicago has an "Association of Neighborhood Workers" which brings social agents into intimate association and provides literature for better public education.

A National Conference of Settlements is now an organized force in the development of this form of agencies, and this conference holds annual meetings, usually in connection with the National Conference of Charities and Correction.

The question may well be asked, What benefits does the city church derive from the activities of social settlements? The following items will help point the answer:

(1) They afford an object lesson in combined community effort. Competition is discouraged, overlapping is avoided and persistent efforts are made to occupy all territory not provided for through existing agencies.

(2) The settlements give constant emphasis to the truth of social solidarity. Their purpose is to interpret the best things of the city to the people of least opportunity, and to interpret the needs of the less fortunate to those who enjoy the best privileges. Society is a unit, and whatever affects the welfare of one portion of it inevitably affects all portions.

(3) The social centers prepare living men and women for the duties of citizenship. They do not attempt to assume the prerogatives of the churches; they do not always attempt to get people converted, but they do so powerfully work upon life that they present to the Church an improved manhood, a better human material upon which regeneration and conversion may manifest their divine power. Many acts of life are religious which have not been generally included in the term. Fitting men and women for true living is a religious act.

(4) The social settlement has produced a literature which has penetrated the entire intellectual life of American people. It is only necessary to point to the writings of Graham Taylor, Jacob A. Riis, Jane Addams, Robert A. Woods, Lillian Wald, Vida D. Scudder, Lillian W. Betts, and Felix Adler, in order to prove how well the settlements have contributed to American thought and conduct. The best writings of these men and women have been developed in the midst of their activities in social

settlement work. Finally, the Church may expect an enlarged spiritual benefit from its own contribution to social reform.

Says Dr. Graham Taylor: "The problem of how to save the slums is no more difficult than the problem of how to save the people who have moved away from them and are living in the suburbs, indifferent to the woes of their fellow mortals. The world can be saved if the Church does not save it. The question is,—can the Church be saved unless it is doing all in its power to save the world?"

Dr. Josiah Strong traces the social settlement idea back to the little city of Bethlehem,—“Jesus entered into human relationship and accepted human conditions; he became a son, a neighbor, a citizen or subject; he accepted social obligations, he identified himself with those whom he would help, and men are learning to imitate his method.”

The attitude of the city church to social settlements should be that of open-minded, cordial good-will and sympathetic cooperation in every effort that seeks to promote human welfare. It is an undoubted fact that the city church can learn much from the scientific methods of social settlements; and it is just as certain that social settlements can derive direct benefit from the motive and spiritual impulse of the churches. Many centers of social activity will wither and die because they have not the vision of a renewed life through the Holy Spirit, but the city church that embraces the true spirit of a community center in its service to mankind will multiply its power and make the praise of the Lord more glorious.

The Spirit of the Living Lord working through sincere and unselfish men and agencies is in our own day making the vision of the last of the prophets a reality upon the earth. “And I saw a new heaven and a new earth; for

the first heaven and the first earth were passed away; and there was no more sea.

"And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away."¹

Reading List

Year Book of the Young Men's Christian Associations of North America.

Year Book of the Young Women's Christian Association in the United States.

Wood and Kennedy: "Handbook of Settlements."

Questions

1. What peculiar problems confront homeless young women in your city?
2. What methods of extension service are adopted by your church?
3. What is the Adult Bible Class attempting to do for young men?
4. What opportunities are presented to the Young People's Society?
6. Outline a program of work to reach the homeless women in your city.
7. Discuss the definite results of the Men and Religion Forward Movement in your church.
8. At what points should welfare work be introduced in your city?
9. What problems are presented by the neighborhoods of local social settlements?

¹ Rev. xxi.—1-4.

10. What forms of institutional activity are demanded in your city?
11. Suggest a plan of cooperation with the local Young Men's Christian Association.
12. Suggest a plan of cooperating with the local Young Women's Christian Association.
13. At what points can student men and women render needed community service?
14. Show how deaconesses, city missionaries, and friendly visitors may assist in the solution of local problems.

BIBLIOGRAPHY

SUGGESTIONS FOR FURTHER READING

This list is not designed to be a complete bibliography of the social problems discussed in the text. It is intended merely as a condensed guide to individuals, study groups and leaders of classes who may desire further information on the subjects presented. All books may be ordered through Association Press, 124 East 28th St., New York.

General

Rauschenbusch: "Christianity and the Social Crisis."

Indispensable. Especially good on the unfinished task of the Christian Church, and on the enlarged program of intellectual sympathy and appreciation.

Matthews: "The Church and the Changing Order."

Good as showing the increased responsibilities of the organized Church in the presence of the changes taking place in the industrial, educational, philanthropic and social world.

Peabody: "The Approach to the Social Question."

Valuable for clear-cut definition and spiritual interpretation of present day thought and activity.

Ellwood: "Sociology and Modern Social Problems."

Presents in one volume the scientific basis of society and discusses some outstanding problems in the light of social unity.

Ross: "Social Psychology."

An illuminating discussion of the principles of group thinking, feeling and acting. Especially good if read in connection with "Social Control" by the same author.

Cunningham: "Christianity and the Social Question."

Valuable as a corrective of some schemes of social relief which underrate Christian reconstruction.

Patten: "The New Basis of Civilization."

A brilliant exposition of a few of the fundamental issues of stable society.

Stelzle: "American Social and Religious Conditions."

A graphic presentation of Social Problems in the United States.

Rauschenbusch: "Christianizing the Social Order."

Like his former book, this also "has no hate in it," but is full of a holy passion for public and collective righteousness.

Bulletins and Periodical Literature

The Survey. A Journal of Constructive Philanthropy, 105 East 22nd St., New York.

The Annals, Issued by the American Society of Political and Social Science. Philadelphia.

The American Journal of Sociology. Published by the University of Chicago Press, Chicago.

Religious Education. Published by the Religious Education Association, Chicago.

Proceedings of the National Conference of Charities and Correction.

Bulletin of the Federal Council of the Churches of Christ in America. New York.

Association Men. Describing the work of various departments of the Young Men's Christian Association, 124 East 28th St., New York.

The Association Monthly. Describing the work of the various departments of the Young Women's Christian Association, 600 Lexington Avenue, New York City.

Family Life

Westermarck: "The History of Human Marriage."

A masterpiece dealing with the origin, antiquity, forms, regulation and direction of marriage.

Letourneau: "Evolution of Marriage."

A discussion of the theories concerning human marriage and a description of marriage customs among various tribes, classes and nations.

Parsons: "The Family."

A social and ethical interpretation of sex relations, designed for class study.

Thompson: "Heredity."

One of the best of recent books on heredity, showing the effect upon family life and the social duties arising from the scientific deductions of inheritance.

Lock: "Variation, Heredity and Evolution."

A brilliant discussion of the theories of variation, their application to human family life and their relation to future development of mankind.

Whetham: "The Family and the Nation."

Discusses natural inheritance in families, and presents an explanation of the rise and fall of birth rates. A plea for the acceptance of larger social responsibility in the development of home life.

Davenport: "Heredity in Relation to Eugenics."

The principles of heredity shown in their application to improved family life.

Devine: "The Family and Social Work."

A short exposition of the forces tending to break down the family and those tending toward rehabilitation.

Public Care of Children

Hastings, H. Hart: "Preventive Treatment of Neglected Children."

A full and exhaustive treatment of the public duty in relation to the neglected child. A description of the work of contemporary agencies.

Clarence A. Perry: "The Wider Use of the School Plant."

Presenting a new duty with reference to a public investment.

Leonard P. Ayres: "Laggards in Our Schools."

A convincing proof of public neglect of a portion of our citizenship demanding guidance and protection. A stimulus to teachers, parents and school boards.

Barr: "Mental Defectives."

Especially valuable for students of feeble mindedness. Free from useless technicalities.

Edward L. Thorndike: "Elimination of Pupils from School."

A pioneer investigation of a forgotten field. Prepared at the request of the Bureau of Education and issued as a Bulletin of that department.

John Dewey: "The School and Society."

Giving a statement of duties in terms of social development.

Bulletins of Boys' Work Department, International Committee, Young Men's Christian Associations.

Arthur Holmes: "The Conservation of the Child."

A history of the treatment of feeble-minded children from the earliest times. Psychological tests for the detection of idiocy and suggestions for clinical treatment. A discussion of social duties touching the child.

Sir John E. Gorst: "The Children of the Nation."

Presenting a study of infant mortality, the case of overworked, underfed and diseased children, and suggestions for physical treatment and home improvement.

"The Child in the City."

Papers presented at the Conferences held during the Child Welfare Exhibit in Chicago, dealing with such questions as personal service, physical care, school life, the working child and other special groups, the law and the child, libraries and museums, social problems and the unfinished task.

Reports of the Commissioner of Education.

Bulletins of the United States Bureau of Education.

The Problem of Charity

Webb: "English Poor Law Policy."

A valuable discussion of the principles and policies of English governmental relief since 1834.

Peck: "Social Wreckage."

A review of the existing Poor Laws of England as they influence the moral character of the poor. Suggestions on the general effect of law upon public morals, and illustrations of the repeated miscarriage of justice.

Webb: "Prevention of Destitution."

Destitution is treated as a social disease. Special value in emphasis upon work of voluntary agencies in the prevention of destitution.

C. S. Loch: "Charity and Social Life."

A history of relief from the earliest times, the economic problems involved and a discussion of the meaning of modern Charity Organization Societies.

Octavia Hill: "Our Common Land."

A book of short essays dealing with the more excellent way of charity, by one of the world's uncrowned heroines.

Richmond: "Friendly Visiting Among the Poor."

A handbook of sound wisdom and useful advice, written by one of America's best known social workers.

Joseph Lee: "Constructive and Preventive Philanthropy."

A store house of historical facts carefully compiled and scientifically interpreted.

Labor Problems

Thorold W. Rogers: "Six Centuries of Work and Wages."

A wealth of information and an attempt at scientific presentation of industrial forces.

Loria: "Economic Foundations of Society."

A new statement of principles on the basis of social solidarity.

Stewart: "The Philanthropic Work of Josephine Shaw Lowell."

The remarkable story of the zeal and wisdom of an American woman, showing some features of philanthropy in its best expression.

Hilquitt: "Socialism in Theory and Practice."

A frank statement of an avowed advocate of scientific socialism, giving the philosophy and program of the movement in America.

Skelton: "Socialism; A Critical Analysis."

Friendly to the best contentions of socialism yet unsparingly critical of its defects.

Social Vice

"The Social Evil in Chicago."

Report of the Chicago Vice Commission. Not available for general circulation, but of tremendous importance to special students.

Sanger: "The History of Prostitution."

A monumental work by a physician, discussing the diversified features of the social evil.

Lavinia L. Dock: "Hygiene and Morality."

The recommendations of a trained expert. Valuable suggestion for parents and teachers.

Northcote: "Christianity and Sex Problems."

Presents a sensible Christian view of remedy and prevention.

Clifford G. Roe: "Pandors and their White Slaves."

A story of legal prosecutions and investigations. Useful for a broader intelligence among leaders.

Winfield S. Hall: "Reproduction and Sexual Hygiene."

Contains a clear cut, intellectual appeal to educated men, based on biological studies.

Prince A. Morrow: "Social Diseases and Marriage."

A marvelous array of facts bearing upon the nature and contagion of vice diseases and a call to duty.

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A story in fiction form of what may be true in numberless instances. Socialistic but stirring.

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A challenge to scientific work and a record of victory.
Hadley: "Down in Water Street."
A book to furnish inspiration as long as rescue work is necessary in modern cities.
Mary E. Richmond: "The Good Neighbor."
A brilliant exposition of an old story. An effort to help others to go and do likewise.

CONSTRUCTIVE BOOKS

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Professor Fiske's published studies and years of actual experience with boys are crystallized in this book. Some of the problems discussed are boy life in the light of the race life, the boy and his instincts, his struggles for character, the epochs of boyhood and youth, clubs for boys, by-laws of boy leadership, the boy's home and the boy's religion.

MEN AND RELIGION MOVEMENT

BOYS' WORK MESSAGE

Cloth \$1.00

One of the most valuable "Messages of the Men and Religion Movement," for in the potential citizen is to be found the widest opportunity of the church in moulding new forces for permanent good.

SOCIAL SERVICE MESSAGE

Cloth \$1.00

The practical interpretation of individual and co-operative effort for civic and community betterment and the church's need of vital contact with every part of the community in its effort to bring about a new social order which shall make no distinctions in its universal application of Christian brotherhood.

PUBLICITY MESSAGE

Cloth \$1.00

On the relation of the periodical press to religious work from a nation-wide standpoint. The common opportunity and the common obligation of the church and the press and suggested means of adjustment which will further the co-operation of these two great factors in the promotion of Christianity.

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New York: 124 East 28th Street. London: 47 Paternoster Row, E.C.

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The standard book on sexual hygiene, for boys eleven to fifteen years old. Every adolescent boy, his teachers, parents and friends need a copy of this book.

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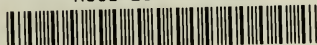
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